

THE
BEST BOND,
OR

Surest Engagement :

A SERMON preached upon
Jeremiah xxx. 21.

Immediately before the Administration
of the Sacrament of the LORD's
SUPPER,

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The BEST BOND.

Jerem. xxx. 21. *For who is this that engaged his Heart to approach unto me? saith the Lord.*



Y Friends, after that the first *Adam's* Heart departed from the Lord, so as to violate the Covenant of Works, never a Heart of all his Posterity could or would have approached unto God again, but had remained in their Natural Enmity against Him, had not the Second *Adam* so engaged his Heart unto God in our Favours, as to draw the Hearts of many after him: And if we could this Day see in to Christ's Heart, and discover His Heart-kindness in this Matter, so as to knit our Hearts to Him, and to God in Him, and get the Knot sealed in the Sacrament with God's Seal; it would make this a Day to be much remembred to all Eternity. O then, let your Hearts be looking up to the Lord, that you may see in to the Heart and Bosom of this Scripture, and in to the Mystery of this great Question, *Who is this that engaged his Heart, &c.*

The Lord by the Prophet *Jeremiah* had been comforting his Church, by several excellent Promises relating to their Return out of the *Babylonish Captivity*, typical of the glorious Things reserved for the Church in the Days of the *Messias* : Particularly in the preceeding Part of this Verse , it is promised, that they shall be blest with an excellent Government, *Their Nobles shall be of themselves*, they shall not have Strangers and Enemies to be their Judges, but these of their own Nation. *Their Governour shall proceed from the midst of them.* This hath a Reference to Christ our Governor, *David* our King, as you may see by comparing this with Verse 9th, *They shall serve the Lord their God, and David their King, whom I will raise up unto them.* This Governor is of our selves, being in all Things made like unto his Brethren ; *I will cause him to draw near, and he shall approach unto me.* It is a single Person that is spoken of, and the Person is the GOVERNOR, and the GOVERNOR is CHRIST ; God the Father did cause him, as Mediator, to draw near and approach to him ; he commanded and authorized him to do it ; he sanctified and sealed him for this End ; he appointed and anointed him for this Purpose, and he accepted of him, and declared himself well-pleased in him ; and therefore he speaks of it with wonderful Pleasure, *Who is this that engaged his Heart to approach unto me ?* When God draws a Person near to him, he is even delighted with that Approach to him, whereof he himself is the Cause ; much more if it be such a Person as here the Governor of Israel, *For who is this, &c. ?* Here is the Upshot of the excellent Promises that were made to *Israel*, by way of Anticipation of some Objection



on that might be made, How shall all this be done? Why, Christ the Governour hath engaged for all that either God calls for from you, or that he promises to you. He is one that shall not fail nor be discouraged, till he hath set Judgment in the Earth, *Isa. xlii. 4.* Thus all the Promises come to us in Christ; they come from God through him, and should lead us up to him, in whom they are all *Yea* and *Amen*. They are Rivulets that sweetly flow and run forth from the Ocean to the City of God, to the House of the Mourner, to the Field of the Withered, to the Habitation of the Hungry and Thirsty, yea, to the Grave of the dry Bones, to make the dry Land Springs of Water, and to make the Wilderness to blossom as the Rose. What these excellent Promises are, that thus run forth, you may see in the preceeding Part of the Chapter: For Example, *ver. 17.* tho' the Wound seem incurable, God will make a Cure for it; and tho' you be casten off at all Hands, and casten out at every Door, and none seek after thee, yet I'll seek thee out; and tho' deserted and despised of these that are about thee, yet I'll put Honour upon thee, yea, I'll glorify thee, and thou shalt not be small, as it is *ver. 19.* And the Sum of all the Promises is *ver. 22.* *Ye shall be my People, and I will be your God; I'll work in you all that you want, and that is, You shall be my People; and I'll be to you all that you need, and that is, I will be your God.* O that we could grip to this Promise! It is as much as to say, I'll make you holy, and what I would have you to be, for *ye shall be my People*; and I'll make you happy, for *I will be your God*. O, but upon what Consideration, or on what Account will he do all this? My Text opens the Ground, *For*
who

who is this that, &c. Why will he do so much Kindness to any poor Worm of *Adam's* House? Why, because Christ, as Mediator, hath engaged his Heart to approach unto God in their Room, to do all that was requisite for making a Vent to this Kindness and Favour of God towards Man. I know that some take the Words to be spoken of the People of God their drawing near by Faith, and in Point of Duty engaging themselves to approach to Him through his Grace. This is a Consequent that follows upon the other, and therefore I shall not exclude it from its own Room in the Application of this Subject, if the Lord will. But, with the best Interpreters that I have seen, I apprehend it is spoken of Christ, holding out his Undertaking for an Elect World in the Covenant of Redemption or Grace, and becoming our Surety, engaging himself to the Father for us, in the View of our having ruined our selves, and broken our own Credit and Moyer with God. The first *Adam* our Natural and Federal Head, in the Covenant of Works, he brake the Covenant, and violated the Engagement that he made of approaching to God, with his perfect, personal Obedience; and so he, and we in him, lost all our Power with God. But behold, the second *Adam* having his Heart filled and fraughted with Love to a Company of sinful miserable Worms, such as are here present, he takes on the Engagement that *Adam* brake; And He being a Person of intire Credit, it was a done Bargain, and God issues out all Blessings on his Account: *For who is this that engaged his Heart?*

In the Words you may notice, (1.) The proper Work and Office of our Lord Jesus as Mediator, *viz.* to *approach unto God*, and that for us, and in our

our Room and Stead, as the High Priest of our Profession. The Priests are said to draw near to God, *Lev. x. 3. & xxi. 17, 18.* It is said, *Exod. xx. 21.* that *Moses drew near unto the thick Darkness, where God was.* So did Christ, our Great *Moses,* draw near and approach unto God.

(2.) Notice, in the Words, his cordial Compliance with this Work; *He engaged his Heart* to it, he received a Commandment of the Father, who caused him to approach, he being the original Cause and Spring, as the connecting Particle [*for*] does shew; *For who is this* that does approach? Could any do it without me? No, the Father was first at Work; but Christ was as willing to the Work as his Father was to employ him: He engaged his Heart to it, *that is,* He bound and obliged himself to it, he undertook for his Heart, as some read it; he undertook for his Soul, that in the Fulness of Time it should be made an Offering for Sin: His own voluntary Compliance with his Father's Will, and his Compassion to fallen Man, engaged him; and he was Hearty and Resolute, Free and Cheerful in it, and made nothing of the Difficulties that stood in the Way. (3.) You have here the Singularity of this Fact, and the Wonderfulness of it, expressed in the Question, *Who is this that engaged his Heart to approach to me?* It points out the Greatness of the Person, the admirable Nature of the Work he essays. Christ is in all this Matter truly wonderful; and when it is a God that expresses it in this Manner, we may well ask it with Admiration, *Who is this that engaged his Heart to such an Undertaking?* And then, (4.) You have the Divine Testimony annexed to the Whole, in these Words, *saieth the Lord.* Here is a noble Ground
for

for Faith, even the Testimony of the God of Truth: Let the Mouth of Unbelief be stopt, for the Mouth of the Lord hath spoken it. God's Testimony is our Security, and we need no better than the Word of a God testifying concerning his Eternal Son. *Who is this that engaged his Heart to approach unto me? saith the Lord.*

OBSERVE, That our Lord Jesus Christ, the Eternal Son of God, cordially and willingly engaged himself to approach unto God in the Work and Business of our Redemption.

I shall endeavour to clear this Doctrine, and upon it speak to the several Parts of the Text, in the following Method: After that we have cleared the Truth of the Doctrine, we shall, 1. Shew what a wonderful Person this is, that engaged his Heart to approach unto God; as seems to be pointed out in this Question, *Who is this?* 2. The Nature of the Work that he engages himself in, while it is an Engagement to approach unto God. 3. The Singularity of the Fact, included in the Manner of the Expression, *Who is this that engaged his Heart to approach unto God?* 4. The Reasons of the Doctrine; or, why Christ came under this Engagement: Together with the Reasons of our Faith anent it; or, why it is, that JEHOVAH's Testimony is added in these Words, *saith the Lord.* 5. Draw some Inferences by way of Application of the Doctrine, as the Lord shall please to assist.

Now, before I proceed to the Method here laid down, I would offer you some Scriptural Proofs of the Doctrine. That Christ willingly engaged himself herein, is evident, (1). From his accepting of the Work and Office, *Psal. xl. 7, 8. When Sacrifice*
and

and Offering would not, then said he, *Lo, I come, &c.* compared with *Heb. x. 5, 6, 7.* (2.) From his reckoning it his Glory and Honour, that he hath taken this Office upon him at his Father's Call; as is plain from that Expression, *Heb. v. 4, 5.* *No Man takes this Honour to himself, but he that is called of God, as was Aaron:* So Christ glorified not himself, to be made an high Priest; but he that said to him, *Thou art my Son, to Day have I begotten thee: Thou art a Priest for ever.* (3.) From his promising to depend on his Father for his Help and Assistance in the Work, *Isa. xlix. 5.* *Tho' Israel be not gathered, says Christ, yet shall I be glorious in the Eyes of the Lord, and my God shall be my Strength.* *Isa. I. 7.* *The Lord God will help me, therefore shall I not be confounded; therefore will I set my Face like a Flint, and I know that I shall not be ashamed.* Hence it was, that he endured the Cross, and despised the Shame. *He will put my Trust in him, says Christ, Heb. ii. 13.* (4.) From his promising Subjection to his Father's Will, in bearing Reproaches, and laying down his life for these that were given to him, *Isa. I. 5, 6.* *He was not rebellious, neither turned away back. I gave my Back to the Smite, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame, and Spitting.* And *John x. 17.* *I lay down my Life, and this Commandment have I received of my Father.* And (5.) According as he promised, so did he accomplish the Promise; His Heart was set upon the Work in the hardest Part thereof, *I have a Baptism to be baptized with, and how am I straitned till it be accomplished?* And never did he rest till he could say, *It is finished; I have glorified thee on Earth, I have finished the Work which thou gavest me to do,* *John xvii. 4.* Thus he fulfilled the Engagement he

came under. And then (6.) He expects the Glory promised to him, and the Accomplishment of the glorious Promise that was made to him upon his fulfilling his Engagements, *John xvii. 4, 5. I have glorified thee on the Earth: And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* Yea, he challenges it as his Due every way, *ver. 24. Father, I will that these whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: For thou hast loved me before the Foundation of the World.* And thus in all these Things you see the Truth of the Doctrine cleared.

1st Head. The first Thing I promised, was, to shew what a wonderful Person this is, that engages his Heart to approach unto God; as is pointed out by the Question, *Who is this?* There are these following Things wonderful in this Person engaging. First, Who is this? I answer, Who but the Eternal Son of the Eternal Father, one God with him and the Eternal Spirit, even the King Eternal and Immortal, who is said to be *over all God blessed for ever, Amen, Rom. ix. 5.* Amen says the Apostle, and Amen let our Hearts say to it, by putting the Crown of absolute Divine Sovereignty and Supreme Deity upon the Head of our LORD JESUS this Day, in opposition to the damnable Error of *Arianism*, that is like to take deep Root in *Britain* and *Ireland*, and spread like a Gangrene, and eat like a Cancer. Who is he as to his Person? He is the Son of God: And who is he as to his Nature and Essence? He is the same in Substance, equal in Power and Glory with the Father and the Holy Ghost. He is God over all blessed for ever, and curled

cursed is the Communicant that shall not say *Amen*.
 Under the great Seal of the Sacrament of the Lord's
 Supper, we make the Apostle's Confession of Faith,
1 John v. 20. that if any ask, Who is this? We
 answer, **THIS IS THE TRUE GOD, AND
 ETERNAL LIFE.** This glorious Engager, the
 Lord Jesus, whose Death we commemorate, is, with
 respect to his Divine Nature, the true God; and
 He hath upon his Vesture and upon his Thigh
 written this Name, *King of Kings, and Lord of
 Lords.* This is the Eternal Word, that was made
 Flesh; He took on him our Nature, and became
 Man, that he might appease God. The infinitely
 great Quality of the Person does highly commend
 his loving Undertaking and Engagement. But,
Secondly, Who is this? It is One, who, tho' he
 was in the Form of God, and thought it no Robbery to be
 equal with God, yet took upon him the Form of a Ser-
 vant, and was made in the Likeness of Man; and
 being found in Fashion as a Man, he humbled
 himself, &c. *Phil. ii. 6, 7, 8.* It is He, who, tho'
 his Generation cannot be declared, his Goings forth
 having been from of old, from Everlasting; yet
 engaged to be made of a Woman, made under
 the Law, to redeem them that were under the Law, and
 was cut off out of the Land of the Living. It is he,
 who tho' he was the Prince of the Kings of the
 Earth, and the King of Kings, yet engaged to be-
 come a Servant to Servants, and accordingly girds
 himself to serve them, and to wash their Feet, *John
 xiii. 4, 5.* It is he, who tho' he be admirable in his
 Sovereignty, his Kingdom being over all, yet is
 matchless in his Condescendency. Tho' he is One
 that could never have been known, unless he had
 made himself known; yet he hath shown himself

to be One that is mighty in Word and Deed, saying, *It is that speak in Righteousness, mighty to save, Isa. lxiii. 1.* It is he, who tho' he be the only Son and dearly Beloved of God, yet engages to quit his Father's Company, and take on his Feud and Indignation. If it had been a simple Privation of his Father's Countenance for a little, it had been more than all the Sons of Men were worth; for he was *daily* from Eternity his Father's *Delight*, *rejoicing always before him*, Prov. viii. 30. But it must be more; he engages to take on our Sin and Guilt, and to bear our Grievs, and to the Boot to undergo his Father's Wrath, in so much that tho' the Father's Delight in him was never changed or altered, yet he engaged to become such a strange Object of his Delight, as that he should delight to bruise him, and take Pleasure in making him a Sacrifice, *Isa. liii. 10. It pleased the Lord to bruise him;* he took Pleasure in bruising him in the Mortar of his infinite Vengeance, till he bruised his Blood out of his Heart and Veins, and his Soul out of his Body; for he swate great Drops of Blood in the Garden, yea, bled to Death on the Cross, and then gave up the Ghost, Who is this? Who but he who was the pleasant Object of God's infinite Love, becoming the pleasant Object of his infinite Wrath? Christ was loved of the Father in his dying, and for his dying in our Room; he loves him in himself, and loves him as a Sacrifice; for it was a *Sacrifice of a sweet smelling Savour unto God*, Eph. v. 2. But O dear bought to Christ was this Love! 3. Who is this? who but that glorious One, whom we have infinitely disobliged by our Sin, and had disengaged to do us any Favour, by our Revolt from him, by breaking our Engagements in the Cove-
nant

nant of Works, and by continual Rebellion against him, and vexing his holy Spirit, *Iſa. lxiii. 10.* Who is this? Even he whom the Party that he engages for on the one Side, does most lothe and despise; for *He is despised and rejected of Men; we hid as it were our Faces from him; he was despised, and we esteemed him not;* and yet he engages for these that were in actual Opposition and Enmity to him: For, while we were yet Enemies, he engages for us; *He died for the Ungodly, Rom. v. 6.* And God commends his Love towards us, in that, while we were yet Sinners, Christ died for us, *Verse 8.* And when we were Enemies, we were reconciled to God by the Death of his Son, *Verse 10.* He loved them that lothed him. Again, 4. Who is this? He is One that stood in no need of us, being infinitely happy in himself, and had lost nothing tho' all Mankind had perished for ever; and yet, before we were not happy, he would expose himself to the greatest Misery, resolving that he would not be happy without us. He would rather come and endure the Contradiction of Sinners against himself, Reproach, Blasphemy, and all Manner of Indignities; tho' he was rich, yet for our sake he became poor; and tho' he was exalted to the highest, yet he would be humbled to the lowest. Let all the Excellencies of Heaven and Earth be put together; let all the Perfections that ever the World heard of, and infinitely more; let them be all gathered together, and infinitely added to them, and all shining in one Person, and that is Christ, O how rich! how glorious! and yet this Person engages to die for vile Worms, whom he might have trampled under his Feet for ever. 5. Who is this? Why, he is One that could lay his Hand upon both Parties that were at Variance,

ance, God and Man; and so lay hold on both, and bring them together in himself, tho' at an infinite Distance from one another, Col. i. 20, 21. *He hath made Peace by the Blood of his Cross, and reconciled Heaven and Earth.* He is One, that was able not only to remove the Partition betwixt *Jews* and *Gentiles*, Man and Man, but to take down the Partition-wall betwixt God and Man, to bring the Sinner to God, and God to the Sinner, 1 *Pet.* iii. 18. *Christ hath once suffered for Sin, the Just for the Unjust, that he might bring us to God.* God is in Christ reconciling the World to himself; and so he is One that brings both together, by his almighty Arm; *This Man shall be the Peace*; this God-Man is our Peace, being a Friend to both Parties: Being God, he is such a Friend to God, that he will let him want nothing of his Due, he will give Justice every Farthing, and retrieve the whole Glory that Sin had defaced; and being Man, he is such a Friend to Man, that he will pay all our Debt, recover all our Loss, yea, and gain much more to us than ever we lost. 6. What is this? He is One, whose Name is called *Wonderful*, *Isai.* ix. 6. But who can tell the Wonders of his Person, the Wonders of his Perfections, the Wonders of his Offices, Relations, Appearances, Birth, Life, Death, Resurrection, Ascension and Intercession; the Wonders of his Righteousness, the Wonders of his Purchase, the Wonders of his Love in its Height and Depth, Length and Breadth, in its Eternity, Efficacy and Constancy. He is One whose Name is *Wonderful*, whose Followers that bear his Name are for Signs and Wonders. *Isai.* viii. 18. *Behold I and the Children which shall be given me are for Signs and Wonders.* *Zech.* i. 8. *Thou and thy Fellows that sit before thee are Men*

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wondred at; and indeed the more of Christ that they
 have about them, the more they do become a
 World's Wonder, as Christ himself was. What
 shall I say? Time would fail to speak of these
 Things, and to mention his wonderful Acts, his
 wonderful Counsels, his wonderful Way upon the
 Earth, and in the Hearts of his People; his wonder-
 ful Works towards the Children of Men, both in
 Judgment and Mercy; and his wonderful Conduct
 towards his own Children. Let it suffice that this
 is He, whose Name is and shall be called WON-
 DERFUL.

2d Head. The Second Thing proposed was to
 speak of the Nature of the Work he engages him-
 self in, while it is said, he engaged his Heart to ap-
 proach unto God. The Priests under the Law, their
 approaching unto God, did but adumbrate and sha-
 dow forth our great High Priest his Approach unto
 God, in our room and stead. In order to clear this
 Point then, in the general, I premise these two
 Things. 1st, All Mankind were barr'd out from the
 Presence of God, so as they could not approach to
 him in their own Persons; and that by a threefold
 Bar. 1. The Bar of a broken and violated Law or
 Covenant of Works. The Covenant of Works, ye
 know, was, *DO* and *LIVE*, otherways ye shall
 Die: In which Covenant the Precept was *DO*, and
 the Promise was *LIFE*, and the Penalty was
DEATH. Man by his Sin hath broken the Precept of
 Doing, forfeited the Promise of Life, and incurred
 the Penalty of Death: Now, if ever we approach to
 God in Mercy, this broken Precept must be repair-
 ed, this forfeited Life must be redeemed, this in-
 curr'd Penalty must be execute, and endured. Here
 is a Bar that neither Men nor Angels can draw and
 take

take out of the Way, in order to our Approach unto God. 2. The Bar of God's injured Perfections, particularly God's *infinite Holiness*, which stands up for the Defence of the Precept of the Law, insomuch that none can approach to a holy God, unless his Holiness be vindicate by a perfect Obedience. Again, God's *infinite Justice*, which stands up for the Penalty or Threatning of the Law, insomuch that none can approach to a just God, unless his Justice be satisfied by a complete Sacrifice. Now, as our natural Want of Conformity to the Law, makes the Holiness of God stand in the Way of our Approach to him; so our natural Want of Ability to give Satisfaction, makes the Justice of God to be a Bar against our Approach. O who will draw this Bar of God's injured Perfections!

3. The Bar of natural Enmity and Sin on our Part, *Isa. lix. 2. Your Iniquities have separate betwixt you and your God*, so as we cannot approach to him. We are *Enemies to God by wicked Works*: This is a Bar that cannot be broken, but by an Almighty Arm. Thus, I say, all Mankind was barr'd out from the Presence of God, no approaching to him. 2dly, I premise, That the Work of Him who shall approach to God, in our Room, and as our Representative, must include the breaking of these Bars: He that will engage to approach unto God as our Head, to bring us back to God, must engage to break these Bars; And so, 1. To break the Bar of a violated Covenant of Work. And accordingly, Christ comes, and, by his Obedience to the Death, he magnifies the Law, and makes it honourable: The Precept of the Law, that we had broken, he must fulfil, by obeying perfectly; The Promise of eternal Life, which we had forfeited, he must re-

over by redeeming the Forfeiture, bringing in Everlasting Righteousness ; The Threatning and Penalty of Eternal Death he must endure, or the Equivalent, by coming under the Curse of the Law. 1. To break the Bar of God's injured Perfections, by vindicating the Holiness of God, and satisfying the Justice of God, that so these and the like injured Attributes of the Divine Majesty may not stand in the Way ; for, while they do, there is no Approaching unto God. 3. To break the Bar of Man's natural Enmity against God, otherways he that engages himself to approach unto God, cannot bring us to God with him.

These Things being premised, we may the more easily see what is the Work that the Lord Jesus engaged his Heart unto, in approaching unto God : He comes to God in our Room, who could not approach in our own Persons : It is below the Majesty of a great King, to treat and transact immediately with a guilty Rebel and Traitor ; and so it is below the Majesty of the great God, to transact immediately with wretched Sinners : And who then will approach ? Therefore he transacts immediately with Christ, a Person of equal Dignity with himself as to his Divine Nature, and a Person able to break all these Bars, and so make an open Door for himself as Redeemer, and then for all the Redeemed at his Back, to approach unto God as their Eternal Rest and Happiness : And all this he does, by fulfilling the broken Law ; for he came to fulfil all Righteousness, by satisfying God's injured Perfections, insomuch that God is well pleased for his Righteousness-sake ; and by destroying Man's natural Enmity, insomuch that they are reconciled to God by the Death of his Son.

But, more particularly, I would show here, (1.) What Engagements Christ came under. (2.) What Approach did he make to God, under these Engagements. (3.) Under what Considerations are we to view the God to whom he engages to approach. (4.) In what Station did he engage to approach unto God. *First*, What Engagement did Christ come under, when he engaged himself to approach unto this God? He came under Engagements about the whole Work of our Redemption. And *1st*, He engaged to put himself in the *Form of a Servant*, by taking on our Nature, and taking our Place in Law, that so the Law might reach him in the room of the guilty Sinner; otherways the Law Curse due to us could never have reached him. Now, to this Engagement belong several Things which I shall shortly deliver in so many scriptural Expressions. He engaged to be made of a Woman made under the Law, to redeem them that were under the Law. He engaged, even he who knew no Sin, to be made Sin for us, that we might be made the Righteousness of God in him. And thus, *2dly*, He engaged to satisfy, not only the Law, in all its Commands and Demands, but also all the injured Attributes of the Divine Majesty, by bringing in Everlasting Righteousness: He engaged to give himself a Sacrifice, and to give his Soul an Offering for Sin, and to give his Life a Ransom for many: He engaged to make Peace by the Blood of his Cross, and so to repair the Breach betwixt God and Man, making Way by his Blood, to the Holy of Holies, that we might have Boldness to enter into the Holiest by the Blood of Jesus by a new and living Way, consecrate to us thro' the Vail, that is to say, his Flesh, that we might come again to God with full Assurance of Faith. And in order

to this, 3dly, He engaged to redeem by Power as well as by Price, and to make a willing People in the Day of his Power; and that, having bruised the Head of the Serpent, and destroyed the Works of the Devil, he should bring forth his Prisoners out of the Pit wherein there was no Water; He engaged to lead Captivity captive, to take the Prey from the Mighty, that the lawful Captive might be delivered, *Isai. lxi. 24, 25.* and so to restore the lost Image of God upon Man, and to make them Partakers of the Divine Nature. And thus, 4thly, He engaged not only to destroy Sin, and condemn it in the Flesh, because it tended to destroy God's Law, to darken his Glory, and to strike at his Being, as well as to ruin the Sinner; but also, to destroy Death, and bring Life and Immortality to Light; He engaged, to come, that we might have Life, and that we might have it more abundantly: And in all these Christ becomes engaged to the Father, for our Debt, for our Duty, and for our Safety. And as he became engaged to God for us, so he became engaged to us for God; that having engaged to God for our Debt, we should be justified; having engaged for our Duty, we should be sanctified; and that having engaged for our Safety, we should be glorified, and safely brought to Heaven, to be for ever with the Lord. 1. He engaged for our Debt, that it should be paid every Farthing, to the uttermost that the infinite Holiness of God could command in the Precept of the Law, and to the uttermost that the infinite Justice of God could demand in the Threatning of the Law; and so he is able to save to the uttermost, because he ever lives to make Intercession, upon the Ground of that complete Payment that he made by his Obedience unto Death. And

here stands the Ground of our Justification before God; this Ground he engaged to God for us to lay down, and upon this Ground he engages to us that we shall be justified, saying, *I will be merciful to their Unrighteousness, their Sins and Iniquities will I remember no more.* 2. He engaged not only for our Debt, but for our Duty; having engaged to God to make a Purchase of all Grace and Holiness for us, he engages, in his Promise to us, to give us the new Heart and the new Spirit, to make us know the Lord, and to put his Spirit within us, and cause us to walk in his Statutes; to put his Fear in our Hearts, that we shall not depart from him; and consequently that we shall not sin the Sin unto Death, nor live and die under the Power of Sin; and that Sin shall not have a final Dominion over us; but that the Law of the Spirit of Life in Christ Jesus shall free us from the Law of Sin and Death. And in Consequence of these two Engagements for Debt and for Duty, 3. He also engages for our Safety, saying to his Father, *I give them eternal Life, and they shall never perish; neither shall any pluck them out of my Hand.* Joh. x. 28. He engages to the Father, that of all that he hath given him, he shall lose nothing, but shall raise it up again at the last Day; and that they shall all be with him where he is, to behold his Glory. And hence issue all the Promises wherein also he engages to us for God, such as, that he will save us from falling, and present us faultless before the Presence of his Glory with exceeding Joy; and that tho' we may be sometimes carried captive of our Enemies by Constraint, yet that we shall overcome by the Blood of the Lamb, and sit with him on his Throne, even as he overcame, and is set down with his Father on his Throne; And that no Cross shall come, but what shall

shall be for our Advantage in the End, whatever for the present it seem to be to our Sense ; but that *all Things shall work together for our Good who love him, and are the Called according to his Purpose.*

This leads to a Question, Why, say you, who may expect a Share of this Engagement of Christ? Does he engage in behalf of us all? I answer, In such a Manner as concerns all that hear me, That he engaged in behalf of all that were given him of the Father ; and that none of all that hear this Gospel may look upon themselves as shut out, he expresses it thus, *John vi. 37. All that the Father hath given me, shall come to me ; and him that cometh to me, I will in no wise cast out :* And consequently he engages in behalf of all that shall not exclude themselves from the Benefit of this glorious Engagement by their final Unbelief, in rejecting this Christ, and refusing to be saved on these Terms, which Christ engaged to fulfil. And so the Door is open to you all, to put in for a full Share of all that Christ hath engaged to do ; especially if you think that your own personal Bonds and Engagements, Vows, Promises and Covenants, are not so good and sufficient as Christ's personal Engagement in your room : Think you so, Man, Woman, Lads, Lad ? O then, here is a good Bargain for you ; You that have no Money to pay your Debt, no Grace to perform your Duty, no Strength to secure your Safety, O here is a Christ engaging to God for your Debt, your Duty and your Safety : O let your Heart say with Application, *Amen*, it is a good Bargain for me ; and if so, God hath beforehand said *Amen*, so let it be. In a Word, the Sum of Christ's Engagement, that he came under in his Approach to God, was, to fulfil God's Law,

to vindicate his Holiness, to satisfy his Justice, to bear his Wrath in our room, and to be made Sin for us, and so to be made a Curse for us, 1 Cor. v. last. Gal. iii. 13. He engaged to be made a Sacrifice, a Ransom, a Propitiation for us, and to be all that the Glory of God's Perfections in the Matter of our Salvation required. Thus he engaged himself to approach to God.

Secondly, What Approach did he make to God under these Engagements? In short, (1.) It was a *Near Approach*, by God's own Allowance and Appointment. See the Context, *I will cause him to draw near, and he shall approach to me.* We behoved to have stood at an infinite Distance from God to all Eternity, had not Christ been allowed to come near in our room. But behold, he made a near Approach under the Shadow of lawful Authority; his Father authorized him therein, and caused him to approach: God the Father is the primary Cause of our Salvation. *This Commandment*, says Christ, *have I received of my Father*, John x. 15. It is his Father's Will that he came to do, *Psal. xl. 8.* And how near Christ approaches to God in our room, under this Authority, Allowance and Command, who can tell among Men or Angels? For he came so near, as to lay his Hand upon God; yea, to take God and all his glorious Perfections, all his seemingly jarring Attributes in his Arms, as it were, and reconcile them one to another, and bind them together with the Band of infinite Amity and Harmony, to the highest Glory of each of them, in the Matter of our Salvation: And hence, upon this near Approach it was said, *Mercy and Truth are met together, Righteousness and Peace have kissed each other.* Therefore, (2.) It was a *Bold Approach* by

by God's own Assistance, as well as Near by his Allowance. This is evident also in the Text, *I will cause him to draw near*; and, *who is this that engaged his Heart to approach unto me?* saith the Lord. It was a bold and courageous Approach indeed; but it was by his Father's Help and Assistance, *Isa. l. 7. The Lord God will help me, therefore shall I not be confounded*; yea, therefore have I set my Face like a Flint. It was such a bold Adventure, as none could have made but himself. And yet (3.) It was an Humble Approach: For, tho' he was in the Form of God, and thought it no Robbery to be equal with God, yet he humbled himself, and took upon him the Form of a Servant, *Philip. ii. 8.* He became his Father's humble Servant in the Work of our Redemption; *Behold my Servant whom I uphold.* He served him in a State of Humiliation, from the Time of his Incarnation to the Time of his Exaltation. He was meek and lowly while he offered his humble Service to God for our Sake, and his humble Service to us for God's Sake, stooping down to wash our Feet, to wash our Hearts, to wash our Consciences, to wash our Souls in his own Blood, saying, *If I wash thee not, thou hast no Part in me.* His Approach to God was an humble and reverential Approach, with holy filial Fear and Regard of his Father; therefore it is said, *Heb. v. 7.* that *in the Days of his Flesh, he offered up Prayers and Supplications, with strong Crying and Tears, to him that was able to save him from Death, and was heard in that he feared.* How humbly did he cry to his Father in the Garden, when he said, *Father, if it be thy Will, let this Cup pass from me*; nevertheless, *not my Will, but thine be done*: Now is my Soul troubled, and what shall I say? *Father, save me from this*

this Hour; but for this Cause came I to this Hour; Father, glorifie thy Name. It was in the saddest Earnest, and deepest Humility, that he approached to his Father in this Work. (4.) It was a *Solemn Approach*. Who is this that engaged his Heart to approach to me? It is I, says Christ; and he says it with a Solemnity, *Lo I come*, Psal. xl. 7. *Lo I come*, in the Volume of thy Book it is written of me, I delight to do thy Will, O my God. *Lo I come*; as if he had said, Let Heaven and Earth be Witnesses to this Approach of mine; let God and all the Creatures of God attest it; for I am not ashamed of this Work which the Father hath given me to do. *Lo I come*. Other Characters of this Approach may fall in upon the next general Head; Therefore I go to the next Particular here premised, which will also further illustrate the Nature of this Approach.

Thirdly, Under what Consideration are we to view the God to whom he approached? *Who is this that engaged his Heart to approach unto ME? What ME?* It is to ME, says *Jehovah*. And here we would consider the God to whom he approached in our room, in these following Respects. (1.) He engaged to approach unto God as an *absolute God*. Christ the Second Person of the adorable Trinity *personally* considered, engaged in our Name to approach to God, Father, Son and Holy Ghost *essentially* considered, to approach to the Throne of Infinite Majesty. We have to do with a God in Christ, in all our Approaches; and may not approach to a God out of Christ, otherwise we would be confounded; But Christ had to do with a God by himself. Christ is Mediator betwixt God and Man, but there was no Mediator betwixt God and Christ;

Christ: Christ must approach, as well he could, to God himself immediately, that we thro' his Mediation might have Access to God. It was a Saying of Luther's, *Nolo Deum absolutum*, Lord deliver me from an absolute God, a God out of Christ; for as he is terrible to Sinners, so, in himself considered, he dwells in Light to which no Man can approach, 1 Tim. vi. 16. But this inaccessible Being is the God to whom Christ did approach. (2.) He engaged to approach unto God as a *commanding God*, commanding perfect obedience according to the Tenor of the Covenant of Works, commanding perfect Obedience in Man's own Person as the Condition of Life: And now, seeing, in the Covenant of Grace, a Change of Persons is allowed, but no Change of the Terms or Conditions, but that our holy God will still be a commanding God, Christ accepts of the Terms, and engages to fulfil the Condition of Life, be the Command what it will. *Lo I come to do thy Will*. Father, what is thy Command? I come to thee as a commanding God, a Law-giver, to obey thy Law; yea, *thy Law is within my Heart*; or, as it is in the *Hebrew*, it is *in the Midst of my Bowels*. None that had any Blemish was to approach or come near unto God, *Lev. xxi. 21*. If there had been any Blemish in the Person or Righteousness of Christ, he could not have approached to an infinitely holy and commanding God; and his coming to God under this Consideration, is just his coming under the Law, or under the Command in our Room. (3.) He engaged to approach unto God as a *threatning God*, threatening Death and Wrath to the Transgressors of his Command, and saying, as *Lev. x. 3*. *I will be sanctified by all that approach or come nigh unto me*; I will either be sanctified by them, or sanctified upon them: And thus he had

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God

God to deal with, not only as a Commander and Law-giver requiring Obedience, but as a Judge requiring Satisfaction when the Law is broken. He approaches to God, not only as a God of infinite Holiness, whose Command must be obeyed ; but as a God of infinite Justice, whose Threatning must be execute : And therefore, he coming to God in the room of these that had broken the Command and incurred the Threatning, it must follow that (4.) He engaged to approach to God as any *angry God*, an *offended Deity*, and an *Avenger of Blood*. *The Lord laid on him the Iniquity of us all* ; and under this Load of Sin and Guilt he approaches to the God, that was to take Vengeance upon Sin in his Person, and all the Vengeance that Sin deserved. He engaged to approach to God as a displeased and incensed God, that he might please him by his Obedience, and pacifie him by his Satisfaction. He engaged to approach to that God, who is a *consuming Fire* to Sinners ; and, taking their Sins along with him, he goes in to the very Midst of that devouring Fire, which would have devoured and destroyed the Sinner himself eternally, that he might quench the Flame of that Fire with his Blood ; that he was burnt to Death in the Cause, that we might not burn for ever in Hell. What is Hell but the Fire of God's Wrath ? It is just God himself as a consuming Fire, that is the Hell of Hell. It was the lamentable Mone of a Man upon his Death-bed once, *We have some in this Life that will go to a Quire for us, some that will say Mass for us, some that will plow for us, and some that will pray for us ; but O where is there one that will go to Hell for us !* But behold, here is one that engaged his Heart to approach to God as a consuming Fire, and so to

der and go to Hell, and quench the Fire of it for us; yea,
 and to drink off the Cup of God's red-hot boiling
 Vengeance to the Bottom. For he engaged to ap-
 proach to God as a God of terrible Majesty, being
 content that infinite Justice should act upon him a
 Tragedy of Blood and Wounds, that our Salvation
 might be obtained without any Detriment to Di-
 vine Justice, and to the highest Glory of all the
 other Divine Perfections. When Christ approach-
 ed to God as an *absolute God*, he came near, as it
 were, to the Seat of his Majesty, to present himself
 in our room; when he approached to God as a
commanding God, he came near, as it were, to the
 Throne of his Holiness, and there he was an obe-
 dient Subject in our room; when he approaches to
 God as a *threatning God*, then he came near, as it
 were, to his Bench of Judgment, and there he was
 a condemned Pannel at the Bar in our room; and
 when he approached to God as an *angry and offen-*
ded God, then he came near, as it were, to the Tri-
 bunal of Justice, the fiery Tribunal of his Indig-
 nation, and there the Sentence was execute upon
 him, while he gave himself to incensed Justice in
 our room. Now, Christ having thus approached
 to God according to his Engagement, the God to
 whom he approached is so well pleased with this
 Approach of his, that now, by an Act past at the
 same Tribunal of Justice where he was solemnly
 condemned to Death in our room and stead, he is as
 solemnly justified and absolved in our room; there-
 fore he is said to be *justified in the Spirit*, 1 Tim.
 iii. 16. and Christ himself says, *He is near that ju-*
stifies me, Isa. l. 8. And therefore the Lord is well
 pleased for his Righteousness-sake: And when the
 Spirit of Christ convinces of Righteousness, he will

demonstrate this from that Argument, that Christ hath gone to his Father, *John xvi. 10.* And now the Approach that he makes to God, is to a God whom he hath pleased and pacified in our behalf, whose Majesty he hath allayed, whose Command he hath fulfilled, whose Threatning he hath sustained, and whose Wrath he hath endured, and for whose Loving-kindness he hath made a Ventricle; and accordingly it is vented by an audible Voice from Heaven, saying, *This is my beloved Son in whom I am well pleased.* Whatever Approach now it is that Christ makes unto God, as an Advocate at the Father's Right-hand, it is in the Virtue and Value of that engaged Approach that I have mentioned; and so it is now to a God whom he hath pleased and pacified: And whatever Approach we make to God in him, it is to a God reconciled in him, *Rom. v. 10.* Thus you see under what Considerations we are to view the God to whom Christ did engage to approach, and *who is this, &c.*

Fourthly, In what Station did he engage to approach unto God. Why, 1. He engaged to approach unto God in the Station of a Surety; therefore he is called *the Surety of the better Testament*: A Surety for God to us, that all that he hath promised in his Word shall be made good; for *in him are all the Promises Yea and Amen*, and he is engaged to see them accomplished: Also as a Surety for us to God, having given his Hand to his Father, that all our Debt should be paid. Christ says to his Father, in a manner, as *Paul* said to *Philemon* concerning *Onesimus*, *Philem. 18, 19.* *If he hath wronged thee, or oweth thee ought, put that on mine Account; I Paul have written it with mine own Hand, I will repay it.* So says Christ, Since these poor Sin-
ners

sinners have wronged thee, O Father, by their Sin,
 and owe thee an infinite Sum, a Debt of Obedience
 and Satisfaction, put it on mine Account ; I Jesus
 have written it with mine own Hand, I will repay
 it: I give my Bond for it, subscribed with my own
 Hand ; Lo I come to do it, in the Volume of thy
 Book it is written of me. And indeed he is a *Sure-*
ty that gets all the Debt to pay, and all the Duty
 to perform for the Debtor and Dyvor. 2. He en-
 gaged to approach to God in the Station of a *Me-*
diator, therefore called the *Mediator of the new Co-*
venant : He is sent of God to negotiate a Peace be-
 twixt God and Man ; and accordingly *he is our*
Peace, and travels betwixt the Parties in order to
 their Reconciliation. He is a *Repairer of Breaches*,
 and a *Restorer of that which he took not away*, Plal.
 lxxix. 4. For, as Mediator, he restores that Glory to
 God which he took not away ; that Obedience to
 the Law which he took not away ; that Holiness
 to Man which he took not away ; that Beauty and
 Order to the World which he took not away ;
 that Agreement and Concord betwixt Heaven and
 Earth, betwixt Man and Man, which he took not
 away. 3. He engaged himself to approach unto
 God in the Station of an *Ambassador*, to serve him
 in that Station ; and hence he is so frequently cal-
 led the *Sent of God*. Christ magnifies his Office as
 being the Sent of God, *John iv. 34. My Meat is to*
do the Will of him that sent me, and to finish his Work.
John v. 30. I seek not mine own Will, but the Will of
the Father which hath sent me. Christ magnifies the
 Faith that believes on him as the Sent of God ; *This*
is the Work of God, that ye believe on him whom he
hath sent. Yea, I have observed, that Christ is
 spoken of, as the Sent of God, betwixt 40 and 50
Times

Times in that one Gospel according to *John*: He is sent as the Father's Ambassador, with the Father's Seal, appended to his Commission; *Him hath God the Father sealed.* 4. He engaged to approach to God in the Station of a mean Servant; for he made himself of no Reputation, and took upon him the Form of a Servant; Yet a faithful Servant, *faithful in all his House*; a Servant according to God's Heart, and as Righteous as God would have him to be. *By his Knowledge shall my Righteous Servant justify many.* A Servant whom God glories in; *Behold my Servant,* &c. I might here show you how he engaged to approach to God in the Station of a Prophet, Priest, and King; a Witness, Leader, and Commander, *Isa. lv. 4.* But what I have said, is sufficient to give us some View of the Nature of the Work he engaged himself to, in approaching to God. Therefore I come to

The Third general Head proposed, which was to speak of the Singularity of the Fact, intimated in the Expression, *Who is this that engaged his Heart to approach unto me?* Now, that this was a singular Engagement, will appear, both from the Matter and the Manner. *First*, Consider the Matter of this Engagement, and we will see the Singularity of it, if we notice the Mysteries that ly in the Bosom of this Engagement; particularly these Six. 1st Mystery in this Engagement is, That herein we may see the Glory of the Eternal God veiled with Flesh, and dwelling in a Tabernacle of Clay; *Without Controversy great is the Mystery of Godliness, God manifested in the Flesh.* To see the Sun in the Firmament converted to a Clod of Dust, or the highest Seraph in Heaven to a crawling Worm, had been but a small Matter if compared with this, Heaven and

Earth,

Earth, Time and Eternity, Finite and Infinite to-
 gether in one Person; Here is the Ancient of Days
 becoming a young Child, *To us a Child is born*:
 Here is the Everlasting Fountain of Joy becoming
 a Man of Sorrows and acquainted with Grief: Here is
 the greatest Beauty of Heaven and Earth with his
Visage marr'd more than any Man, and his Form than
the Sons of Men: Here is the Creator of the World,
 to whom the Earth and its Fulness belong, yet de-
 stitute of House and Hold; the Foxes have Holes,
 and the Birds of the Air Nests, &c. 2d Mystery
 wrapt up in this Engagment, is, That here we may
 see the Glorious Lawgiver, whose Will is a Law to
 Men and Angels, subjecting himself to his own Law,
 and that in the room of Rebels, that had violated
 his Law, and contemned his Authority; for *he was*
made of a Woman, made under the Law, to redeem
them that were under the Law. 3d Myttery here to
 be seen is, that which might make us fall aswoon
 with Wonder and Amazement, that the blessed God
 should in a Manner become a cursed Sinner, that
 cursed Sinners might be blessed in him: Behold the
 ever blessed God becoming a Curse, *Gal. iii. 13*.
 And to be made a Curse, is a stronger Word yet than
 Cursed. Behold the ever holy God becoming Sin,
1 Cor. v. last; and to be made Sin, is a stronger
 Word yet, than to be a Sinner. He became a Sin-
 ner by Imputation, even he who knew no Sin, that
 we might be the Righteousness of God in him. He
 put his Name in our Bond, and wrote down him-
 self the Sinner, that our Names might be put in his
 Bond, and we might be Righteous through his
 Righteousness. But for the Blessed God to become
 a Curse, and the Holy God to become Sin, is more
 than if all the Angels in Heaven should become De-
 vils.

vils. Is there not somewhat singular here? 4th Myſtery wrapt up in this Engagment, is, That here we ſee the Creditor becoming Surety for the Debtor and paying the Debt that was owing to himſelf. The Eternal Son of God was as much injured by our Sin as the Father was, and yet he engaged to come and ſatisfy his own Juſtice. 5th Myſtery here involved, is, In this Engagment we may ſee the Judge of all the Earth brought under Condemnation; condemned by his own Father, whom he never offended; condemned by the Law, which he never broke; condemned by Sinners, whom he came to ſave from Condemnation; condemned to Death tho' he be the Lord of Life, and hath the Keys of Hell and Death in his Hand, and at his Girdle. 6th Myſtery to be ſeen in this Engagment, is, That here we may obſerve Juſtice raging againſt the Innocent, and abſolving the Guilty, and yet without any Iniquity or Injuſtice; a God of Love and a compaſſionate Father forgetting, as it were, his Bowels towards his only Son, and taking Pleaſure in his Death; *for it pleaſed the Lord to bruife him*; and yet receiving theſe into his Arms and Boſom, who had violated his Law, and contemned his Authority and grieved his Spirit. And, by this Means, here we ſee the Righteouſneſs of the Law fulfilled in theſe that had broken the Law, and never obeyed one of its Precepts. Here we may ſee the poor guilty Sinner, that ſtands condemned by the Law, condemned by Juſtice, condemned by Conſcience, yet put in Caſe to challenge the whole World to lay any thing to his Charge, *Rom. viii. 33.* By this Means alſo we ſee the Debt paid and yet pardoned, the Guilt of the Sinner puniſhed and yet forgiven. In a Word, there was this ſingular in it, that he engaged

engaged to bring the greatest Good out of the greatest
 evil. Sin is the greatest of all Evils, and that where-
 of anything in all the World, God is most dis-
 honoured; and yet there is nothing by which God
 brings greater Glory to himself, than by the Fall of
 Man: Upon these Ruines *Mercy shall be built up for*
Myftery, says God; and Mercy magnified to the high-
 est in a Way wherein Justice is satisfied, to the ut-
 most; Sin being condemned by a Sacrifice; Life
 brought by a Death, and the Gates of Heaven opened
 by a Cross. The Mysteries contained in this En-
 gagment shew it to be singular: And thus the
 Death the Matter of the Engagement discovers the Singu-
 larity of the Fact.

2. Consider the *Manner* of it, and here the Sin-
 gularity thereof will further appear: How did he
 engage? (1.) He engaged alone, he alone; there was
 none that would or could engage to do this, but he.
Isai. lxiii. 3. I have trode the Wine-press alone, and of
the People there was none with me; among all the Crea-
 tures of God, there was none to take part with him
 in treading the Wine-press of the Father's Wrath.
 He saw that there was no Man, and wondred that
 there was no Intercessor; therefore his own Arm
 brought Salvation, and his Righteousness it sustained
 him, *Isai. lix. 16.* (2.) He engaged fully to do all,
 to suffer all, to purchase all, to apply all, and to be
 All in all; he engaged not only to do, but to
 suffer, *1 Pet. iii. 18.* Christ hath once suffered for
 Sin, the Just for the Unjust, that he might bring us to
 God; not only to suffer, but to die, and to die
 for Enemies, Rebels and Traitors, such as were
 given him of the Father; and not only to die, but
 to continue for a Time under the Power of Death;
 that he was Life it self, and could in the first In-
 stance

stance of Time have risen up from the Grave: that
 he was laid into. (3.) He engaged *freely*; his Fa-
 ther's causing him to approach, did not hinder
 the Freedom of his Engagement; for, as God,
and his Father are one, and have but one Divine
 Will; and, as Man, his Will is sweetly subject to
 the Divine Will. He engaged so freely, that there
 was nothing in us that could move him but Mis-
 ery; there was none of us that could desire him
 to do it, he engaged before we had a Being: There
 was none in Heaven or Earth that could compel him
 to it; and there was nothing that he had to expect
 from us for his Pains, we could never reward him
 for his Work: And all that we shall do to Eterni-
 ty, is only, thro' his Grace, to bless him for what he
 hath done. (4.) He engaged *firmly*, and that both in
 point of Constancy and Courage. In point of Co-
 rage, he engaged in the Work courageously, tho' he
 had Justice, and Wrath, and Hell, and Heaven, and
 all on his Top, yea, and poor Man also, for whom
 he engaged; Yet how courageously did he go thro'
 with his Work, so firmly, as not to be moved with
 Discouragements? He went and set his Face up to
 Jerusalem, where he was to be crucified; and you
 see wherewith he encourageth himself, *Psal. xvi. 8.*
Because the Lord is at my right Hand, I shall not be moved; God's Hand
 was upon the Man of his right Hand, upon the Son of
 Man whom he made strong for himself; and therefore
 the right Hand of the Lord did valiantly; the right
 Hand of the Lord was exalted, the right Hand of the
 Lord did valiantly. He engaged firmly in Point of
 Courage, and also in Point of Constancy; he never
 took his Word again, but stood to the Bargain.
 Neither Fear of the Wrath of his Father, nor Sense

of the Unworthiness of the Sinner; nor yet the frequent Falls and Relapses of his People, could make him alter; he foresaw all their Relapses into Sin, and into the same Sins, yet could it not move him to break the Bargain; therefore, *return ye backsliding Children, I will heal your Backslidings, Jer. iii. 22. yea, I will heal your Backsliding, and love you freely. Hos. xiv. 4.* Your Inconstancy, might he say, shall not make me inconstant too; he hates putting away, and continues, in his Love. (5.) He engaged *timeously* and speedily; he did not linger, for the Matter could not admit of a Delay; When our Neck was on the Block, and the Ax of Divine Judgment coming down, as it were, to give the fatal Stroke, he cries speedily, Hold, hold thy Hand. What, might God say, Will you come and be a Sacrifice in their Room? No sooner is the Motion made to him, than presently he was on Fire of Love to be thus imploy'd and substitute in our Room as a Sacrifice, *Lo I come;* he speaks like one ready to run. When the Plague was begun, *Moses* commands *Aaron* to go quickly into the Congregation to make an Atonement, *Num. xvi. 46.* The Sentence of Divine Wrath, which is a terrible Plague, was gone out; and therefore Christ does speedily engage to make the Atonement. And so (6.) He engaged *Heartily*, he engaged his Heart to approach unto God. This being the main Particular, with respect to the Manner of the Fact, or that Branch of the Singularity of it, expressly mentioned in the Text; therefore let us especially take notice of this, *He engaged his Heart to approach.* He engaged his Heart, that is, not only did he engage for his Soul, as some understand it, that his Soul should be an Offering for Sin, but also, *he engaged his Heart, that is, he engaged willingly;* and so it was with

a thousand Good-wills : Is *Psalm*, Father, *Psalm* Will is my Will. He engaged his Heart, that he engaged cordially, cheerfully and affectionately *I delight to do thy Will, O my God !* We never see that Christ had a sad Heart to quit for a while the Joy and Pleasure that he had in Heaven ; What was the Matter ? You see it, *Prov. viii. 31* he had so much Pleasure and Satisfaction in the Work he had engaged in, that it is said, *His Delights were with the Sons of Men, rejoicing in the habitable Part of his Earth,* even the Places where his sick Patients lay. It was not for any Pleasure that he took in habitable Places ; nay, it was not Places, but Persons in such & such a Place : Some of my sick Patients ly in this Corner of the World, & some of them in that Corner ; some of them ly among the Isles and uttermost Parts of the Earth ; some of them ly in yonder Isle of *Britain*, some of them in *Scotland* ; and, may I not say, some of them ly in *Fife* and some of them in *Dunfermline* ? He rejoiced in the habitable Places of the Earth, where he had sick Patients to visit and heal ; his Delights were with the Sons of Men : For his Heart was engaged in his Work, he heartily consented to it from all Eternity. And tho' Eternity cannot be divided into Parts, yet, to speak after the Manner of our Conception, he spent the rest of that Eternity in rejoicing in the Thoughts of it.

But more particularly, that his Heart was engaged, will appear, if you consider, 1. That not only did he give his hearty Consent from all Eternity but so soon as ever he had created the World by his Almighty Arm, then presently he falls about this Work and Business : For he was slain from the Foundation of the World. It is true, he came not personally for the Space of about 4000 Years from the

the Beginning of the World; but tho' he came not in Person, yet he came by *Proxy*: The infinite Wisdom of God thought fit to order Matters so, that many a Sacrifice was sent to be a Shadow of this good Thing that was to come, and many a Servant did he send to assure them that he was a coming.

2. When the Fulness of Time was come, that he appeared on the Stage of this Earth, he shewed, in the whole Course of his Life, how much his Heart was engaged in his Mediatorial Work. When he was yet a Child, and his Parents lost him, and found him in the Temple, and began to chide with him; What says Christ, *Luke ii. 49. How was it that ye sought me? wist ye not that I must be about my Father's Business?* Never did a hungry Man delight more in Meat, than Christ delighted in the Work of our Redemption: It was his Meat and Drink to do the Will of him that sent him.

3. That his Heart was engaged in the Work, appears from his Zeal against every Thing that had a Tendency to hinder his going on to the hardest and highest Part of his Work. What can be more expressive of a Heart engaged in the Work, than that Passage you have, *Matth. xvi. 23.* There Peter began to rebuke Christ, when he spake of his Suffering; *Be it far from thee, Lord.* One would think, that Christ would have taken this in good part, and that it was Love in Peter: But we never read that Christ took any Thing so ill. He turn'd about like a Man in the greatest Passion, and says, *Get thee behind me, Satan*; Never was such a Word heard from the Mouth of Christ, and that spoken to a Saint. It is Peter's Voice, but the Devil hath tuned it; What would become of an Elect World, if I should stop here? Get thee behind me, Satan. His Heart

Heart was engaged to the Work. 4. It appears from his longing to pay the Debt which he had engaged to pay: *I have a Baptism to be baptized with, and how am I strained until it be accomplished?* He longed to be plunged over Head and Ears, as it were, in the Ocean of Divine Wrath; and when it came near to the Time of his Death, it is noted, *Luke xix. 18. He went before ascending up to Jerusalem,* as a Child that is going with his Friends to a Place where he desires to be, runs out before, as being fond to be forward; so Christ went before, and all the Way he was talking of it to them, as we use to talk of what we pant after: Yea, when it came near to his Suffering, he cannot forbear telling his Disciples, that *with Desire he desired to eat that Passover*, wherein he saw as in a Glass how he was to suffer. And when Judas went forth to betray him, he said, *What thou dost, do quickly*, John xiii. 37. and when he was gone, he rejoiced, and said, *Now is the Son of Man glorified, and God is glorified in him*: He reckoned the Work done, because the Instrument that set all a-work was gone out. And, at the End of the 14th Chapter of John, he brake off, as it were, in the midst of his Sermon, and says, *Arise let us go hence*. Of all Works, Preaching was most pleasant to him; but behold he breaks off, and goes out, that he might be taken and crucified, that the Occasion might not be slipt. And then he does not stay till Judas found him out; No, he goes forth to the Place where Judas and his Band were, and offered himself a willing Sacrifice. When they said, *We seek Jesus of Nazareth*, he answers, *I am he*, Joh. xviii. 4, 5. and when Peter would have rescued him, he bade him put up his Sword, saying, *The Cup which*

my Father hath given me to drink, shall I not drink it? Yea, when he was beaten and buffeted, how did he give his Back to the Smilers, and his Cheeks to them that plucked off the Hair? He was led as a Lamb to the Slaughter; and as a Sheep before his Shearers is dumb, so he opened not his Mouth. Yea, when hanging on a Cross, he had enough to provoke so great a Spirit to have rescued himself, when they cried, Come down, and we will believe thee; If thou canst save thy self, we will believe that thou canst save others: Nay, say they, he saved others, but himself he cannot save. He might, like a Sampson, have broken down the Pillars of Heaven and Earth about their Ears; but he bears all patiently. And then, how his Heart was engaged, appears in the very last Act; He bowed his Head, and cried out with a joyful Heart, *It is finished*; the Work which my Father gave me to do, is finished; the Work which I engaged my Heart unto, is finished; And so he gave up the Ghost, committing his Spirit into his Father's Hand, as a Pledge and Token that the Engagement was fulfilled. And now, this Work being accomplished, shall we not think that his Heart is as much engaged to the Work of Redemption by Power, as it was to the Work of Redemption by Price? Yea, *He hath entered into Heaven, now to appear in the Presence of God for us*, Heb. ix. 24. *If, when we were Enemies, we were reconciled to God by the Death of his Son; how much more, being reconciled, shall we be saved by his Life?* He that was dead is alive, and lives for evermore; and he ever lives to make Intercession for us. He lives to apply by the Power of his Spirit, what he purchased by the Price of his Blood. Thus you see the Singularity of the Fact, both as to the Matter and Man-

ner of it ; and how his Heart was engaged to approach unto God : And so far is he from ruing the Bargain, that never a repenting Thought was in his Heart to this Day, with respect to the Whole of this Work.

4th Head. The Fourth Thing proposed, was, to give the Reasons of the Doctrine, why Christ did so heartily come under this Engagement, together with the Reasons of our Faith about it ; or, why it is that *Jehovah's* Testimony is added in these Words, *saieth the Lord. Who is this, &c. saith the Lord.* Now, as to the first of these, viz. the Reason why Christ did so cordially engage in this Work ; There are these Four Reasons especially that I would offer. 1st, He engaged his Heart, from Obedience to his Father's Command ; *I delight to do thy Will, O my God.* God the Father choosed him to this Service ; *Behold my Servant whom I have chosen, mine Elect, &c.* and he authorized him in it, and caused him to approach. *This Commandment have I received of my Father.* 2dly, He engaged his Heart from Zeal to his Father's Glory. Tho' the whole Creation of Men and Angels had been offered up as a whole Burnt-offering, it would not have repaired the Honour of God for one Sin whereby his Honour is impaired : But Christ's Engagement is what brings more Glory to God, than if all Mankind had stood, or yet fallen a Sacrifice to Divine Justice ; therefore Christ, from a Zeal to his Father's Glory, did come under this Engagement ; the Zeal of God's House did eat him up. By his Engagement all the Attributes of God are glorified : God had a Mind to set out his Love and Mercy to the utmost, and herein it is done more than any other Way, *John iii. 16. God so loved the World,*

World, &c. We may behold here the Height and Depth, and Length and Breadth of the Love of God, in taking his Son out of his Bosom, where he lay from Eternity, and giving him for us. He looked over all the Copies of his Love, Grace and Mercy that he had written in all his former Works; and found them short of the Thing; therefore it was his Will to write his Love in Letters of Blood, upon him who is an infinite Spirit with himself: And, that this may be done, he gives him a Body; *a Body hast thou given me*, that this Body, this Humane Nature, might be a Sacrifice for Sin. God had a mind to set forth the Glory of his Justice to the utmost, and by this Engagement it is done. What tho' the whole World were drowned in a Deluge of Water, or, as *Sodom*, burnt to Ashes? What tho' all the Posterity of *Adam* were doom'd to everlasting Burning? What tho' every Spire of Grass or Atome of Dust were a rational Creature, and for Sin thrown into Hell? This would be indeed an excellent Act of Justice: But what is all this to the Justice execute upon Christ, when he stood in our Room? What are all other Judgments to his bloody Sweat in the Garden, and his expiring Groans upon a Cross? Here is the highest Act of Justice imaginable, to make the Soul of his dearly beloved Son an Offering for Sin, when imputed to him. See *Rom. iii. 25*. Here the awakned Sword of Justice is drunk to full and complete Satisfaction with the most Noble Blood that ever was or could be. God had a mind to set forth his Holiness to the utmost: Now the perfect Obedience of Men and Angels might set forth his Holiness; but what is all this to the Obedience of the Son of God, whose Obedience does indeed magnifie the

Law? God's Law was never honoured, and his Holiness never shewed with such a sparkling Lustre. God had a mind to set forth his Power to the utmost; and now the Arm of Omnipotency was no so much manifested in laying the Foundation of the Earth, and stretching out the Heavens as a Curtain, and turning the Wheels of Providence, as in bringing about the Salvation of Sinners by Christ. the Power of God supporting Christ under the Load of Wrath, which would have crush'd Ten thousand Worlds. *Psal. lxii. 11. Once have I heard, yea twice, that Power belongeth to the Lord.* Once have I heard it in the Work of Creation and Providence, but far more gloriously in the Work of Redemption, wherein he spoiled Principalities and Powers, bruised the Head of the Serpent, destroyed the Works of the Devil, disarmed Death and knocked off the Fetters of our spiritual Captivity. In a Word, God had a mind to set forth his Wisdom to the utmost. Wisdom shines every Moment in the Work of Creation, it glitters every Day in the Work of Providence; but all the Treasures of Wisdom are hid in Christ. Here is the Wisdom of God in a Mystery, the manifold Wisdom of God; particularly in uniting the most distant Extremes, the Divine and Humane Nature are united in one Person, the Justice and Mercy of God united in joint Harmony for the Salvation of Sinners, without robbing each other of their Rights, and so God and Man united in an eternal Fellowship: Stubble is made to dwell with devouring Fire, without being destroyed; and Weakness to behold Glory, without being overwhelmed; yea, Straw is made to dwell with everlasting Burnings, *Isa. xxxi. 14. Who among us shall dwell with devour-*

and his Lustre? &c. Why, even the Believer can dwell
 with a God of terrible Majesty and infinite Justice,
 and dwell there with Satisfaction, and without
 hazard of being consumed, because of this Engage-
 ment of Christ, whereby Justice is infinitely satis-
 fied. Thus, I say, God had a mind to set forth
 the Glory of his Perfections: Now, Zeal for this
 Glory of God engaged the Mediator's Heart to this
 Work. 3dly, He engaged his Heart, from a View
 of his Father's Reward, *Heb. xii. 2. For the Joy*
that was set before him, he endured the Cross, &c. and
now is set down at the Right-hand of God, Heb. ii. 9.
 His Father promised him, that, having drunk of
 the Brook in the Way, he then should lift up his
 Head; and accordingly, he *having humbled himself,*
&c. therefore God hath highly exalted him, Phil. ii.
8, 9. In a Word, it was the Father's Promise to
 him, That, upon his *making his Soul an Offering*
for Sin, he should see his Seed, and see the Travel of
his Soul and be satisfied: And therefore his Heart
 was engaged to the Work. 4thly, He engaged his
 Heart to this Work; Why? It was even out of
 Love and Pity to lost Sinners: He saw us helpless
 and hopeless, and lying in our Blood; and then
 our Time was a Time of Love. Christ was drawn
 to this Work; But what was it that drew him?
 Even a Cord of Love: Love brought him out of
 Heaven, and Love nailed him to a Cross, and Love
 laid him in a Grave, and Love made him rise again,
 and mount up to Heaven to Agent our Cause. On
 what Design came he to the World? It was a De-
 sign of Love. What Sickness died he of? He was
 even sick of Love, and died in Love. O shall not
 this Love beget Love, and engage our Hearts to
 him, whose Heart was engaged to this Work out

of Love to us ? In a Word, it was to engage the Heart of Sinners to him, and so to make way for their approaching unto God in him.

Secondly, As to the Reason of our Faith, in the last Word of the Text, It is built upon *Thus saith the Lord* ; Who is this, &c. *saith the Lord*. There is JEHOVAH's Testimony ; And why is this added ? Why ? (1.) Because nothing is more quieting to the Conscience of a Sinner than the Testimony of a God concerning a Saviour, God by his Holy Spirit in the Word testifying of Christ to the Conscience, saying, *This is my beloved Son in whom I am well pleased*. True Peace of Conscience is grounded upon this Testimony. (2.) Nothing is more securing to the Soul ; for God's Testimony is our Security, *Psal. xix. 7. The Testimony of the Lord is sure. It is very sure, Psal. xciii. 5.* Here is Ground for the Assurance of Faith, the sure Word and Testimony of a God that cannot lie. (3.) Nothing is more rejoicing to the Heart, *Psal. xix. 8. & Psal. lx. 6. God hath spoken in his Holiness, I will rejoice* ; Why ? Nothing speaks out more Love than this, when JEHOVAH says the Word, as well as does the Work. The Soul cannot but rejoice when the Lord speaks in to it ; at least, here is Ground of Joy unspeakable, *John xv. 11. These Things have I spoken to you, that my Joy might remain in you, and that your Joy might be full.* (4.) Nothing is more silencing to Unbelief than this : Why ? Here is the very utmost Length that Unbelief can go ; For, says the unbelieving Heart, If God would say it, then I would believe it. Well, *Thus saith the Lord* comes in here, to ruine and silence your Unbelief. Here is the Reason of our Faith ; For you're to notice two Things in the Text ;

Text ; the One is, the glorious *Object* of Faith, a Christ engaging himself in our room : The Other is the convincing *Reason* of Faith ; it comes with *Thus saith the Lord*. Now, in order to get our Faith fixed, and brought to a full Assurance and Certainty, we are not so much to look to the *Object* of Faith, or the Thing to be believed, as to the *Reason* of Faith, and the Ground of it, namely, God's Testimony, he says it : His Truth and Veracity is at the Stake to give us Security ; It is the Great Word of the Great God. It is not the Greatness of a Promise that draws our Faith, but the Fidelity of the Promiser ; nay, the greater the Promise is, the more will we doubt of it, unless there be a Ground for believing it. If a Man of undoubted Integrity come and tell you never so great Things that he is to do for you, and give to you, the Greatness of the Things promised is not the Reason of your believing him ; nay, the greater they are, the further will you be from believing : But the Reason of your Believing is, because the Man is honest and able, and a Person of intire Credit, whom you can trust. Even so it is here ; there is a great Thing proposed to our Faith, That Christ, the *Sent of God*, is engaged for our complete Salvation ; and upon this Ground he promises in the Context, *I'll be your God, and ye shall be my People*. But, the greater it is, the further are we from believing it ; and therefore we must have a Reason for our Faith : Well, it is here, the God of Truth says it, and we are to take it upon the Testimony of the God that cannot lie. When *Abraham* was strong in the Faith, and against Hope believed in Hope, was it the Greatness of the Promise that supported his Faith, or the Reasonableness of it ?

No,

No, no; his Body and *Sarah's* both were dead: But he considered the Veracity and Ability of the God that promised, *Rom. iv. 21. He was fully persuaded that he that had promised was able to perform.* When *Moses* was sent to *Israel* in *Egypt*, to tell them that the set Time was come that they were to be delivered from their *Egyptian* Thralldom and Bondage, and to be brought to a Land flowing with Milk and Hony; here is a great Promise: But O, says *Moses*, How will they believe this? Why, says God, Go tell them that I AM hath sent you, even the God of *Beings*, that can give a Being to what I say. I was known to their Forefathers by the Name, *Lord God Almighty*; because I did mightily for them, to wit, *Abraham*, *Isaac* and *Jacob*: And now I am come to accomplish my Promise that I made to them anent their Seed; therefore I will be known now to them by the Name, *I am that I am*. I have all Beings in my self from Eternity, and can give a Being to my Promise. Here is a good Ground for their Faith. If we look not to this Ground, the Greatness of the Promise will over-set our Faith, while the Man says, O, it is too good News to be true! It is too great for me! and so we reason our selves out of our Faith: But, O! see who says it, and that it is the Word of *JEHOVAH*, and here is firm Footing for your Faith.

5th Head. 5th Thing proposed, is the Application of this Doctrine, in some Inferences. Is it so, that Christ, the Eternal Son of God, did thus cordially engage himself to approach unto God in the Work and Business of our Redemption? Then hence we may infer the following Particulars; We may see, 1. the Greatness of our Ruine by Nature, and the

the sad Case that Mankind is in ; that not one of all the Posterity of *Adam* can or dare approach unto God, or come under Engagements for this End. If we do, we engage our selves to what is impossible to perform, and we approach to a fiery Tribunal, where we are doom'd to Eternal Death, unless we come under the Wings of this glorious Engager and Approacher to God. This God will shew no Regard to any personal Bond or Engagement of ours. For our personal Credit is crackt and broken, not only originally in *Adam*, by the Violation of the Covenant of Works, but actually in our own Persons : We never kept a word that we promised to God, we never kept our Engagements to God a Day to an End ; and therefore God will not trust us. I'm far from disallowing of personal Covenanting and Engaging, when it is put in its due Place, that is, after a Man hath once closed with Christ as the Principal Engager, and then vows thro' his Grace, and under the Covert of his Engagement, from Gratitude, to serve the Lord, and walk in his Ways : But for all other Kinds of Engagements, let us know, that God will take none of our Bonds without a Cautioner. And we are blind, if we do not see that our Credit is crackt ; look to our National Engagements, Covenant, and SOLEMN LEAGUE ; and I trow our National Credit is crackt and broken : Never a Nation was more solemnly engaged to God, and yet never any National Engagement was more solemnly broken and buried ; the Credit of our Ministers and People, of our Nation and Church, sunk into the Depth of Defection, Division, Error, Security and carnal Compliances. And whereas our Forefathers transmitted to us their Posterity, precious Truths, and pure Confessions

sions of Faith, worthy of the Name of Reformers; how are we like to transmit to our Posterity a World of Trash and Lumber, in stead of precious Treasure? while, among other Things, old Reformation-principles and Doctrines are like to be carried down to succeeding Generations after us, under the Tash of *Wildness*, *New-Schemes*, and *Antinomian-Cant*. And as we ought to be humbled this Day for the Breach of our *National Covenant* and *Solemn League*; so we may see what is necessary, in order to the reviving of a covenanted Work of Reformation, and of our solemn Engagements, even that the Generation be brought to Acquaintance with Christ, as the first and foremost Engager in their Room; and then, that, under the acceptable Convert of his Engagement, they come under Obligations, thro' his Grace, to approach unto God, by returning to Him and to their Duty. O that the Spirit of VVisdom and Revelation, in the Knowledge of Christ, were poured out for this End! However, as our National Engagements are sadly broken, so look to your Baptismal Engagements, your Communion-Engagements, and all your other particular Engagements to Duty; and see, that as our National, so our Personal Credit is crackt; for an evil Heart of Unbelief causes your Departure from the living God, every Hour of the Day. And this is such an universal Disease, that there is not one of *Adam's* Race that God can now trust without a Cautioner, nor allow to approach to Him without a Mids-man.

2dly, Hence see the glorious Excellency of Christ, and the Sufficiency of this wonderful Engager for his People, in that he was able to approach to an offended God, and able to stand there in the Sin-

ners Stead, and to plead for their Good ; able to stand the Trial of infinite Holiness and impartial Justice, and where nothing was to be forgiven ; was able to satisfy all that the Law and Justice could demand, and to finish every Thing that was necessary to be done, in Reference to Man's Salvation and the Work of Redemption. O see his Glory, see his Glory ! O glorious Engager, glorious Approacher ! Behold his Glory, and the Glory of God in him ! If you see any Thing of this Glory to captivate you, then the God who commanded Light to shine out of Darkness, hath shined in your Hearts, to give the Light of the Knowledge of his Glory in the Face of *Jesus Christ*.

3dly, Hence see, what is the Gospel-Way of a Sinner's engaging to Duty, and approaching to God ; Why, it is just to take on with this Engager, & so to engage under him; and to take on with this blessed Approacher, and to approach to God in him. In the old Covenant of Works, Man got a Stock of created Grace in his own Hand ; and if he mispent his Stock, and became Bankrupt, he was to answer for himself ; he had no Surety or Cautioner to stand up for him, or to pay his Debt, nor to approach to God for him : But the Covenant of Grace is better ordered than so, and therefore called a *better Testament*, whereof Christ is Mediator, in whose Hand the principal Stock is ; and whatever small Measure of Grace Believers have bestowed upon them, yet their Stock can never be spent, and they can never break, or become liable to a Law-pursuit, for the Cautioner keeps them and their Stock both ; and he being the Engager, they may engage to do any Thing, yea, all Things, upon his Score, *I can do all Things through Christ strengthening me : And* he

he being the leading Approacher to God, they may approach to God with Boldness, when he goes before them; *We have Boldness to enter into the Holies by the Blood of Jesus.* Here then is a Test of right Engagements; you cannot be trusted if you engage alone, you must match with one that can make good your Engagements. In your common Affairs in the World, you know that no Man will take a Person's Bond or Engagement for a Sum of Money; for Example, if he know the Person to be a Dyvour, that can never make Payment, but rather is ay taking on more and more Debt; But if that Person, be he never so poor himself, will provide you a sufficient Cautioner, that will give his Bond of Suretiship for him, then you will accept of the Person's Bond under this Cautionry; because tho' the Dyvour whom you have good Ground to suspect, should break the next Hour, and become utterly Insolvent, yet you are secure, because you can pursue the Cautioner when you will, upon his Engagement and Bond of Suretiship. Well, just so it is here; poor broken Dyvour that thou art, there is no trusting of thy Bond or Engagement, God will not trust any of the Race of *Adam*, since the Time that he brake, when he violate his first Covenant-Engagement. Nay, the Lord knows, you are so far from being able to pay your Debt, that you're but every Moment taking on more and more; but, be you never so poor and insolvent, if you once accept of Christ for your Cautioner, then God will accept of any Bond off your Hand, that hath his Name at the Engager in it; for, if you fail, your Cautioner is liable, and he is a rich and opulent Cautioner, sponable enough; and God seeks no better than his Bond, tho' you be never so unable to pay; yea, God

reckons himself secure, and that all shall be well enough paid, when Christ is the Cautioner and Engager accepted by you. He is secured of his Honour, Obedience to his Law is secured, Satisfaction to his Justice is secured, Glory to all his Attributes is secured; and herein lies the Triumph of Faith, over all Charges and Challenges from the Law or Justice of God, *Rom* viii. 33, 34. What is the Charge? Why, says the Law, you owe me a Debt of Obedience; yea, says Justice, and you owe me a Debt of Satisfaction, because of your Disobedience: Nay, but says bold Faith, you may produce what Charges you will, but there is a Discharge to counterbalance it. If you had my single personal Bond for Payment, then I confess I would be liable; but as I can elide any Law-pursuit against me, with the Defence of my Cautioner's full Payment in my Room, so if you have any thing further to say against me, go to my Cautioner, who is engaged for all; he is able to answer all that you can say, and therefore let all Challengers and him sort the Matter betwixt them. In a word, right Engagement is to engage upon Christ's Engagement. What is that? It is just as it were, to lay a Wager upon Christ's Head. I'll wager upon his Head, that I'll win to Heaven, in Spite of all the Devils in Hell; I'll wager upon his Head, that the Head of the Serpent shall be bruised; I'll wager upon his Head, that Sin shall not have Dominion over me; I'll wager upon his Head, that I shall perform Duty, and do all things thro' him strengthening me; I'll wager upon his Head, that my Sins shall be forgiven me, as the Jews, you know, confessed their Sins upon the Head of the Sacrifice shadowing Christ; And what was the Gospel of it? Why, when it was done in

the Faith of Christ the great Sacrifice, it was in Effect to say, I'll wager upon the Head of this Sacrifice, that as it is sufficient for the Expiation of my Sins, so all my Sins shall be pardoned upon this Ground. What say you, Man? Will you venture all that concerns your Holiness and Happiness, Grace and Glory, Duty and Dignity, will you venture all upon Christ? Will you wager and engage upon his Head? Then in God's Name you shall win the Day. But here also is a Test of right Approaching to God in all Duties and Ordinances and at a Communion-Table; why, it is just as if we were a coming to the Chamber of Divine Presence, so as to come in at Christ's Back, setting him before you as the first Approacher to usher you in; *I am the Way, and no Man cometh to the Father but by me*. It is to come to God in the Faith of Christ's having approached to him before you, and to come boldly, never fearing that his infinite Holiness shall dash such a filthy Sinner, nor that his infinite Justice shall confound such a guilty Sinner. Why, your Usher, that hath gone before you to the Presence of this holy and just God, hath gratified his Holiness, and satisfy'd his Justice both. Here, I say, you see the right Engaging and right Approaching.

4thly, and Lastly, Passing all other Inferences that might be drawn from the Doctrine; Hence see the Duty of all that hear this Gospel, and what the Lord is calling you to this Day; it is even this, that your Heart be engaged to approach unto him, whose Heart was engaged to approach unto God in your Room; that so, approaching heartily to Christ, you may approach confidently to God in him; for there is no Approaching to God but by taking Christ by the Way. O then, let your Hearts

Hearts be engaged to approach unto Christ; this is the very Design of all that we have been saying, even to engage your Hearts to the Son of God. And, O Sirs, what in all the World will engage your Hearts, if the engaged Heart of Christ do it not? He is come here this Day to court your Hearts; the very Heart of a Saviour is come down to court the Heart of a Sinner, and to court you with this Argument, That his Heart is so much upon you, that he engaged his Heart to approach unto God in your Room. Away with the Devil's Logick, *Maybe it was not for me that Christ engaged, nor for me that he approached to God; for there is but a select Number, that were elected from Eternity, for whom he engaged and approached.* In order to shut this Objection out of the Way, let me tell you, Man, That *secret Things belong to God, but to us the Things that are revealed.* Let an infinitely wise God answer for his own Decrees, as well he can; but you dare not be answerable to God for meddling with them; and you meddle too far, if the Thoughts thereof discourage you from coming to Christ this Day. Will it be a good Answer for you, before the Bar of God? Lord, I thought, perhaps I was not elected, and therefore my Heart could never be engaged to Christ. What Answer can you expect from God, but the like of this, Wretch that thou art, had you not my revealed Will to be a Rule of your Duty? And did not I reveal, That upon the Peril of Damnation you was to close with my Christ? And what had you to do with my secret Decree? How durst you attempt to be wise above what is written? Who but the Devil could suggest that to your Heart, that you was not an Elect? And he was a Liar for saying so, for he

told.

told you what he did not know himself. How does the Devil act herein like himself, while he would carry you up to the Pinnacle of the Temple of eternal Predestination at the first Instant, that you may thence throw your self down from the Battlement of Heaven to the Bottom of Hell, which was the way himself went, and he would have you along with him? O, will you regard the ruining Suggestions of a black Devil, more than the kindly Motions of a Saviour? O, will you rather outshoot the Devil in his own Bow, and draw an Argument for Faith from what was done from all Eternity, *Tit. i. 2.* Was eternal Life promised in Christ before the World began? was all engaged for from Eternity? Then there is the less ado for me, when this Promise of eternal Life comes directed and offered to me; for *to you is the Word of this Salvation sent*, that Christ hath engaged for all that concerns our Salvation; and we have nothing ado but, thro' Grace, to consent that this Engager be ours, to do all for us. From all Eternity the Mediator's Heart was engaged to the Work of our Redemption; and from this infinitely high and eternal Tower there are Ropes of Divine Promises hanging down, for us to grip to with our Hearts: For — — *the Promise is to us and to our Children, and to all that are afar off.* And when our Hearts grip to any of these Promises that are fastned to Christ's engaged Heart, then our Hearts are carried up in God's Order to the Knowledge of the Divine Counsels, and go up the Scripture-stair; while Satan would have us begin at the Top, that we may fall down headlong. Now, among these Promises that are let down from Christ's engaged Heart, for us to embrace with our Heart, there is one, *Jer. xxxi.*

3. *I have loved thee with an everlasting Love, therefore with Loving-kindness will I draw thee.* O Sirs, here is a Cord of Love let down, and the upper End of it is fastned to Christ's Heart, and the lower End of it hanging down the Length of your Hearts: And, O, shall not Christ's Heart and yours be knit together this Day! Here is a Cord to bind his Heart to your Heart, and your Heart to his Heart. O strong Cord of God's making! O shall not the Saviour's Heart and the Sinner's Heart meet together this Day? Will the Heart of a Jesus win no Heart in this House to Day? Yea, we hope there shall be a Meeting of Hearts betwixt him and a Remnant here. O then, Sinner, come in to his Heart, for his Heart is open; and I have a Commission to tell you, that his Heart is open to you, and opened so wide, that you may all go in to his opened Heart. It is not a hard Heart like yours; No, no: If he had been as hardned against you, as your Hearts were hardned against him, he would never have engaged so heartily to approach to God for you, nor ever sent us to tell you his Heart's Love towards you. O believe it upon his Word, *Jer. xxxi. 20.* He is not hard-hearted; no, his Heart is a melting Heart, saying, *I do earnestly remember you still, my Bowels are troubled for you, I will surely have Mercy on you:* From the very Time that I engaged for you, which was from all Eternity, I do earnestly remember you still; and now the Time of Love is come, the Time of letting out my Heart toward you; my Bowels are sounding for you, and my Heart is melting over you, and warm Drops of Love are falling down from my melted Heart to your hard Hearts, that they may be melted and dissolved, so as both mine and yours may

may be melted into one, and being run together with the Fire of my everlasting Love, they may be engaged to each other for ever. O Sinner ! Sinner ! O Enemies ! Enemies to God, Enemies to Jesus ! O hard-hearted Sinner ! Words and Rods, and Calls and Threatnings, Sermons and Sacraments have not melted your Heart ; and if you go to Hell, the Flames of Hell will never melt your Heart : But here are the Flames of infinite Love from the Heart of a God-Man ; what will this do ? A God of Love is come down, and must not the Mountains melt before him ? Yea, Mountains of Enmity and Unbelief, and the hard flinty Heart will melt like Wax before him. A live Coal from the flaming Altar of Christ's engaged Heart, is come down to put Fire to your coldrife Heart. O is the blessed Fire kindled yet ? Is your Heart engaged to him or not ? If not, will you consider,

First, What a sad Thing it is, if your Heart shall not be engaged to approach unto him : It says, the Heart is engaged to some others than to Christ, that your Heart is engaged to Idols and Lusts, and you cannot find in your Heart to sign a Bill of Divorce from these. But O, will you tell me, if your Heart be engaged to the Devil, engaged to the World, and engaged to the Flesh and the Lusts thereof, and engaged to wicked Company, and engaged to corrupt Courses, and that you cannot be disengaged from them, nor break these Engagements, nor your Covenant with Hell ? O will any of these Lovers to whom your Hearts are engaged, will any of them engage to approach to God in your room, as Christ hath done ? Will any of them engage to bring you to Heaven, or to keep you out of Hell ? Nay, are they not engaged rather

whether to ruine your Souls for ever, if they can? And
 why should your Hearts be engaged to your greatest
 Enemies, that would lead you to Destruction; and
 not engaged to Christ, who engaged his Heart to
 approach unto God for your Salvation and Re-
 demption? If your Hearts be not engaged to
 Christ, it says you're, at best, married and engaged
 to the Law, you're going about to establish a Right-
 eousness of your own, hoping to please God, and
 procure Salvation to your selves by your Prayers
 and good Duties: Your Language is like that of
 the wicked Servant, that said, *Have Patience with*
me, and I'll pay thee all. You're not yet pleased to
 have one to undertake for all in your Room; and
 therefore O sad is your State, for you stand under
 a personal Obligation to pay all indeed: You're a
 Debtor to do the whole Law; and yet, because of your
 Failure, you're under Obligation to bear the whole
 Curse of the Law. O terrible! If you stay there,
 you must approach to the Tribunal of God in
 your own Person. O how will you approach to
 God without him! You'll find God out of Christ
 a consuming Fire.

2dly, Consider how sweet it is to have your
 Hearts engaged to him, whose Heart was engaged
 to approach to God for you: Why? He is before-
 hand with you; his Heart was engaged to you be-
 fore ever yours were engaged to him, yea, from all
 Eternity; and you may rejoice with Joy unspeak-
 able and full of Glory. Tho' your Debt be never
 so great, he is engaged to pay it; tho' your Sins be
 never so hainous, he is engaged to pardon them;
 tho' your Corruptions be never so strong, he is en-
 gaged to subdue them; tho' your Enemies be ne-
 ver so mighty, he is engaged to conquer them; and
 tho'

tho' the Promises be never so precious in themselves and unlikely to be accomplished to you, yet he is engaged to fulfil them; only, while you're here on this Side *Jordan*, he will accomplish them in his own Time, and in his own Measure, and according as your Need, your Work and his Glory do call for it. Yea, he is engaged to perform all your Work in you and for you, and to perfect Strength in your Weakness: He is engaged to guide you by his Counsel, and bring you to his Glory, and to lead you safe thro' the Valley of the Shadow of Death into *Immanuel's* Land: He is engaged for your Debt, your Duty, your Safety and all. O what a Load-stone is this, to draw the Heart and engage the Affection of any rational Soul, to engage with one that engages for all that you need in Time and Eternity. Why say you, But must I engage to do nothing? O that old Covenant, *Do and Live*, (ticks fast with you: *There*, Man was engaged to do all; but O *Here*, Christ is engaged to do all. Why, Man, if you can do any Thing without Christ, you may try your Hand; but why will you give Christ the Lie, who says, *Without me ye can do nothing*? And if that be a Truth, O how sweet is it to have a Heart engaged to him, that has engaged to do all! You may know from your Experience, how sad a Thing it is to take any Part of the Engagement upon your self alone, and on your own Head: For it never abides a Touch; and when you break your Engagement, then you're quite dispirited, as if the Covenant of Grace were broken; and thus you turn your Covenant of Duties to God's Covenant of Grace, and so the Covenant of Grace to a Covenant of Works; and, in that Case, no wonder that you find the Law a hard

ard and heavy Task-master. But the Covenant of Grace is Christ's engaging to do all : It is not a Bargain that God is making with you, for he will not make a Bargain with the like of you, God knows you're a Bargain-breaker ; but it is a Bargain made with Christ, wherein Christ hath engaged to God do all for you, because you can do nothing : and now he courts your Heart to fall in with this device of glorious and free Grace.

3dly. Consider who it is that is courting your heart. It is he to whom the Heart of God is engaged, *Behold my Servant whom I uphold, mine Elect whom my Soul delighteth.* God's Heart was engaged to Christ from Eternity, not only because he was his Eternal Son, but also because he engaged his Heart to approach to him on your Account. God's Heart is so much engaged to him for that very Reason, that he declares three Times, with an audible Voice from Heaven, *This is my Beloved in whom I am well pleased* ; and all that he seeks is that you be well pleased too. And O you're ill to please, that which pleases God, will not please you ; and your Heart is ill set, if it be not engaged to him to whom God's Heart is engaged. God the Father put him upon this Work, out of Good-will to you ; he caused him to approach on your Account ; and he is pleased with his Engagement and Approach ; and nothing in the World will please God so much, nor make him take so much Pleasure in you, as your being well pleased with Christ and his Undertaking, so as to find your Heart engaged to him for it : for then you'll please him more than ever your Sins displeased him ; and you'll honour him more than ever your Sins dishonoured him : Yea, then he will get full Satisfaction for all your Sins ; because that

glorious Engager, whom you close with, hath fully contented his Heart ; and so you'll satisfie his Justice more than your Eternal Damnation in Hell could do. O the Heart of God is engaged to him, and the Hearts of Angels are engaged to him, and the Hearts of all the Redeemed are engaged to him. O shall all Hearts be engaged to him but yours. O there would be Joy in Heaven, and it would be a Day of the Gladness of Christ's Heart, and it would give a glad Heart to God, Angels and Saints if your Hearts were engaged to Christ.

4^{thly}, Consider whose Heart he is courting : You perhaps think, surely it will be some very good Heart that will please him ; indeed I know none that have a good Heart, by Nature ; and you that think you have a good Heart to God, do but deceive your selves : But O he is even courting the Love of that Heart that is full of Enmity against him ; his Love is seeking to break your Enmity this Day. What for a Heart have you, Man, Woman. Be what sort of a Heart it will, he is seeking it ; *Man, give me thy Heart.* Is it a wicked Heart, and a wandring Heart, an unbelieving Heart, a deceitful Heart ? Is it the Heart of a *Manasseh* in Compact with Satan ? Is it the Heart of a *Mary Magdalene*, out of whom were cast seven Devils ? Is it the worst Heart in all the World, & the worst Heart that ever was in the World, a hard Heart, a stony Heart, a stony Heart, a Heart full of Hell, and a Heart like the Devil ? It is even the Heart that he is seeking and courting this Day : He engages to give you a new Heart and a new Spirit ; and if you sign his Engagement with your Heart, saying Content, Lord ; he will make your Heart to his Mind by Degrees, and your Heart shall be accord

ing to his *Heart*. What, say you, is that possible, that he is courting such a *Heart* as mine? Would it not be Presumption for such an one as me, vile, filthy, black and ugly me, to lippen for so much Good at the *Hand* of such an One as Christ? What, Man? when God calls, is it Presumption in you to answer his Call? No, it is the greatest Presumption in the World to sit his Call, and refuse his kind Embraces; when he offers to take you in to his very Heart. When Christ offered to wash *Peter's Feet*, O did it not ill set him to say, *Lord, thou shalt never wash my Feet*, *Joh. xiii. 8.* Be your Feet never so foul, and your Heart be never so black, you have the more need to let Christ wash you.

5thly, Consider, that the present Opportunity is a special Season of letting out your Heart upon him, when he is coming so near to you in this Work. It is a dangerous Thing to miss the Tide when it is flowing; some of your Friends and Neighbours are in Eternity, since the last Communion here; and you may never hear another Action-Sermon all your Life: And tho' you may hear other Sermons, yet it is but now and then that the Wind blows, and that the Spirit breathes; and it is dangerous to resist the Motions that would blow you in to the happy Harbour of Christ's engaged Heart: If there be a Gale of Heaven just now blowing, yet it may be over before an Hour go about. O shall not your Heart be engaged unto Christ! What if Death approach to you, and snap the Threed of your Life in two? O you would be more miserable than the Devil to all Eternity; for he never had such an Offer as this. Death is approaching, Judgment is approaching, Eternity is approaching, and

and yet your Heart not approaching to Christ;
 Wo is me, what will come of you!

6thly, Consider, that Christ hath fulfilled his Engagement to the Father for you, by bringing in Everlasting Righteousness; and God hath accepted it, and is well-pleased with it as the Condition of the Covenant, and all the Promises thereof: And, upon this Account, the Promise is made to you, as follows immediately upon the Text, *I will be your God, and ye shall be my People.* I WILL, and ye SHALL, is the Tenor of the Promise; because Christ hath fulfilled the Condition of it, so as you have nothing to do, but to say with the Heart, *Thy Will be done.* And if your Heart be engaged to him, and made willing, the God who commends Christ so highly to you, in the Words of the Text, will turn it over to your Commendation, saying, *Who is this that engaged, &c.?* Now, say not, that you want such and such Qualifications and Conditions requisite in these that give their Heart and Hand to the Son of God; if your Heart stand off from him on this Account, it argues a Heart in League with the Law as a Covenant of Works, which is but a black Bargain now, for any of the fallen Race of *Adam*; but the better Testament is a better Bargain, where Christ hath engaged for all fully, and you are only to take all freely; and never a good Qualification will you have acceptable to God, till your Heart be engaged to him whose Heart was engaged to give all. If your Heart be not thus engaged to Christ, to be obliged and indebted to him for all, then, tho' you had a thousand Times moe Qualifications than you would be at, yet you shall go to *Hell* with them, and perish eternally: And if your Heart

be

be once engaged to Christ, then, tho' you had Ten Thousand good Qualifications, you'll count them all but Dung, for the Excellency of the Knowledge of Christ, as *Paul* did. It is said of the Creditor, concerning his two Debtors, *Luke. vii. 42.* *When they had nothing to pay, he frankly forgave them all.* So long as you think you have something to pay your own Debt, or hope that you shall have something to make Payment with, you're not in God's Way of Forgiveness; but when you have nothing to pay, not a Penny in your Purse, either to pay your Debt of Obedience and Satisfaction to the Law as a Covenant, or your Debt of Duty to the Law as a Rule, and are content to take a Cautioner, then he frankly forgives all. And so the best Qualification is for you to see that you have nothing, no Money nor Money-worth, that you may be obliged to Christ for all.

What say you, Man? Is your Heart engaged to him? I think so, may some say; but it may be only a Flash, because I have a deceitful Heart. Why, Man, be your Heart never so deceitful, yet if there be such a Heart-warming in your Breast, as makes you subscribe to his Engagement to do all for you, and to make you *holy* as well as *happy*, and to free you from Sin as well as from Hell; if it be such as makes you come out of your self, saying, *I dare engage for nothing, but my Heart goes in to Christ, as engaging to God for all;* Then, in God's great Name, I'll say, it is a good Flash indeed, even a Flash of heavenly Fire, kindled at Christ's warm Heart towards you, which will never cool to Eternity, tho' your Live-coal should come under the Ashes again.

What

What shall I say? O, is there any here, whose Hearts are not yet engaged to Christ? O many, many; but wo is me that there should be any. O Drunkard, Swearer, Sabbath-breaker, Whoremonger, Mocker, here is a good Bargain for you, even you whom we cannot allow to come to a Communion-table; yet we allow you, yea God allows you and commands you, and we in his awful Name and Authority command you to come to Christ, and take a full Pardon of all your Sins, and subscribe to Christ's whole Engagement; and you shall have a Title not only to the Communion-table below, but to the Communion-table above that shall never be drawn. Away, Man, away with all Objections against Christ; Let your Objections be Ten thousand times more and greater than they are, there is no Room for One of them here; for Christ's Engagement to do all Things for you, answers all Difficulties to you: And therefore, be ye never such an incarnate Devil, there is no Objection you can make, but it is answered here, if your Heart be not engaged to some other Lovers. O, say you, I have not Power, I cannot get my wicked Heart engaged to him. O doleful and miserable Case! What is this, that infinite Love and everlasting Kindness, flaming out of Christ's Heart upon you, cannot engage your Heart unto him! O, is there no Power in this Love? Is not Love strong as Death, and the Coals thereof Coals of Fire, which have a most vehement Flame? O here is a strong Flame, that is able to melt the hardest Heart to the sweetest Compliance; and therefore, O will you bring these strong Cords of Death by which your Heart is held, bring them to this Fire, and it will burn and burst them asunder. Do not resist the

power-

powerful Love and precious Grace of God, but be content to let it in to your Heart, and it will draw and engage it. And therefore, seeing no Argument will do but an Argument of Power, and seeing almighty Power uses to ride in the Chariot of this Gospel of Grace; O then, will you join with me and say, *O powerful Arm of JEHOVAH, come and draw, come and draw; O Exalted JESUS, come and draw, by the Power of thy Spirit. Awake, O Arm of the Lord, and put on Strength, and let the Right-hand of the Lord do valiantly.* Let all Heart-leagues with Lusts and other Lovers than Christ be broken this Day, and Christ alone have the whole Heart engaged to him; and let all the People say, *Amen, So be it, Lord.* And if your Heart say *Amen*, I hope your Heart is engaged and made willing in a Day of Power; and being made willing to come to his Christ, you shall be made welcome to come to his Table; having signed his Engagement to approach to God in your room to do all for you, you may approach with Boldness to God in him, and expect the same Welcome with your Cautioner that goes before you. *Who is this that engaged his Heart to approach unto me, saith the Lord?*





A DISCOURSE after the solemn Work.

NOW, my Friends, after the great Work is over, I would ask you, (whether you have been Communicants or not) Have your Hearts been engaged to Christ this Day, as the glorious Engager and Approacher to God for you? I would tell you, If your Hearts have been engaged to him, then your Hearts have been disengaged from all Things besides him: You have been brought to forsake your Father's House, and the People that are yours, and to say, *What have I to do any more with Idols?* There hath been a mutual Donation betwixt Christ and you, as Man and Wife give up themselves to one another. Ye have rendred up your Love to him, instead of all other Lovers to whom your Hearts were engaged before; and ye look upon your selves as bound in Love and Gratitude, never to give a Back-look to any other Lover so long as your present Husband lives; and behold he lives for ever and ever: Whereas your former Husband, particularly the Law, is dead, and ye are dead to it, *Rom. vii. 4.* and are to expect nothing from it, because you have all, and more than all, in him to whom you are now engaged, and whose Heart is engaged to you. Yea, as ye have rendred up your Love to him as your Husband, so ye have rendred up your Arms to him

as to your Lord: Ye have surrendred all the Weapons that have been Weapons of Unrighteousness, to be Weapons of Righteousness unto Holiness, never to fight against him any more, but rather to fight under his Banner against all his Enemies, especially under his Banner of Love; for the Love of Christ will constrain you both to work and war. Now,

First, A Word to you whose Hearts have never yet been engaged to Christ. O do ye know what for a Case ye are in? and whence it is that your Hearts are not engaged to Christ? Why, ye are even ignorant of Glorious Christ: For they that know his Name will love him, and put their Trust in him; but you are alienated from the Life of God through Ignorance that is in you, and Enemies in your Minds by wicked Works: Your carnal Mind is Enmity against God, and is not subject to the Law of God; and your darkned Mind is Enmity against Christ, and is not subject to the Righteousness of Christ. Thus ye are Enemies to the Lord of Life, and care not for him to be your Lord; Ye are Enemies to the Word of Life, and care not for that Word to be your Rule; Ye are Enemies to the Spirit of Life, to the Grace of Life, the Light of Life, and the Way of Life: Ye are dead, and under the Power of Death and of Sin, under the Power of Security and Heart-obduration, having no Savour of Christ about you; under the Power of a fordid Choice, whereby ye set up the basest of Objects above our Lord and Master, whom yet the Tongues of Seraphims are not worthy to adore: Behold, ye are choosing some base Lulls and Idols in his room, or else insolently capitulating with him upon the most ignoble and ignominious Terms,

to engage your Heart to him and to your Lusts both, to him and to the World both, to him and to other Lovers to be hugged in your Bosoms with him, as if he were a Minister of Sin, and a Slave to serve your Lusts; Or at best, ye put him off with trifling Delays from your Heart, and let him stand at the Door and knock, without ever having your Heart engaged to come to him, or to let him come to you. Well, is that the Matter with you? What is this that thou art doing, poor Soul? Shall there be no Gathering of the People to *Shiloh* for your part? Shall never our Lord's Train and Retinue be any whit the more for you? What, shall he have no Train? Glory to him, that he will have a Retinue to attend him, and no Thanks to you; there shall be a Number to follow the Lamb to Heaven, tho' ye should follow the Devil to Hell. But O, may I yet bespeak you in the Name of Jesus? And, O Jesus, may I beg thy Leave to be thy Spokesman, to tell them thy Words? And now, since he hath set me here, and given me Leave to speak for him, I must tell you some of his Words to you.

And, *First*, I'll tell you what is his complaining Word upon you; *Ye will not come to me, that ye might have Life: All Day long have I stretched forth my Hands to a disobedient and gainsaying People.*

Again, I'll tell you what is his lamenting Word over you; *O Jerusalem, Jerusalem; O Dunfermline, Dunfermline, how often would I have gathered you as a Hen doth her Chickens under her Wings, but you would not, you would not!*

Again, I would tell you what is his astonishing Word, *Be astonished, O Heavens, at this, and be ye horribly afraid; for my People have committed two great Evils,*

they

they have forsaken me the Fountain of living Waters, and hewen out to themselves broken Cisterns that can hold no Water : They reject Fulness it self, and turn to an empty World, as if it were their Heaven and their Happiness.

Further, I must tell you what is his *weeping Word*, and O shall he weep alone, and none drop a Tear with him, while he is grieved at the Hardness of your Heart ; and with the Tear in his Eye weeping over the City, and saying, O if thou hadst known, in this thy Day, the Things that belong to thy Peace! but the Time approaches when they shall be hid from thine Eyes ; the Time of Desolation is coming, because thou knowest not the Time of thy Visitation. Do ye expect that these Days will always last with you, and that you'll never be deprived of Sermons, and Ministers, and Sacraments? Nay, they shall be hid from your Eyes. Your Fathers, where are they? and the Prophets, do they live for ever? Nay, since the last Communion here, one of our dear Helpers in this Presbytery, from whose Lips you used to hear the Joyful Sound, he is gone away to the Communion-Table above ; and Glory to God, that he got a full Gale of heavenly Wind, to drive him in with holy Joy and Triumph to the Harbour of Glory. But now, O Sinners, have ye no Regard to Christ weeping over you, and saying, O if ye knew the Day of your Visitation, before the Shadows of the Everlasting Evening be drawn upon you! and O that ye knew the Things that belong to your Peace, before they be hid from your Eyes!

But again, I must tell you what is his *wrathful and threatening Word*, If you believe not that I am he, ye shall die in your Sins ; and how shall ye escape,
if

if ye neglect so great Salvation? If they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.

And O what if it come to his *farewel Word*! I go my Way, and ye shall see me no more, till he come in the Clouds of Heaven, and every Eye shall see him; and then you'll come to that Word with it, who live and die with a Heart never engaged to him, you'll come, I say, to that Word with it, *O Mountains and Hills, fall upon us, and hide us from the Face of the Lamb.*

And how dreadful will his *last Word* be to you, *Depart from me, ye Cursed, into everlasting Fire prepared for the Devil and his Angels:* Ye did eat and drink in my House, and at my Table, but I know you not; depart from me: Ye adventured to approach to my Table, but your Hearts were not engaged to approach to me; nay, your Hearts departed from me; therefore depart with a Vengeance, *Depart from me, ye Cursed.*

But, because it is not come to that with you as yet; nay, it is yet a Day of Salvation: I would tell you next, his *Expostulating Word*, or his *Intreating Word*; he would fain take his Word of Wrath again, that ye whose Hearts are saying, *Away with him*, may yet take your Word again: He is saying, *Why will ye die, O House of Israel? As I live, I have no Pleasure in your Death; O turn ye, turn ye: Come, come, the Door is yet open, the Door of Salvation is cast up wide to the Walls, that ye may all run in; the Draw-bridge of Mercy is not yet taken up, the Day of Mercy is present, the Day of Judgment is but coming, and now I'm looking to you, and ye are looking to me; and if ye be not looking*

on me, ye that are behind the Pillars and Lofts there, I hope ye are hearing me : And therefore, in the View of that awful Day, when we shall see and hear at another Rate, before the flaming Tribunal, I take Witnesses here, in Presence of the Great God, and all this numerous Company, that I'm giving you a new Offer of Christ, as an Engager to do all for you ; and that if you'll but consent to take him, and give him Employment, yea, that if you do not reject him, you shall have him. None here shall have it to say, they got nothing at this Communion : For, lo, you have got an Offer of Christ ; and if ye go away without him, and live and die without him, we shall be Witnesses against one another at the Great Day of his Appearance. O now is the acceptable Time, &c. O, are ye pleased ? Are your Hearts pleased with One to be a Cautioner for you, to save you both from Sin and Hell, and that will engage for Debt, and Duty, and Safety, and pave your Way for approaching to God's glorious Presence for ever ? Will ye have him for your Head and Captain ? I allude to the Words of *Jephthah*, *Judg. xi. 9.* *If I fight for you and prevail, shall I be your Head ?* O yes, yes, say they ; Well, so says Christ to you, If I engage to satisfy Justice for you, and answer all Law-Demands for you, and take away all your Sins, and fight all your Battles, and do all your Work in you and for you ; shall I be your Head ? O is your Heart engaged to say, Yes ? O Man, Woman, Old and Young, that are here, do your Hearts say, *Amen, Amen* ; Content to have him as a Prophet, to take away the Darkness of my Mind ; Content to have him as a Priest, to take away the Guilt of all my Sins ; And content to have him as a King, to

take

take away the Power of all my Lusts and Idols, and to make me *holy* and *happy* in himself, that his Name may be glorified in me, and his Grace magnified for ever; O then, I hope, the Day of Salvation is begun, that shall be celebrated with Joy to Eternity. Therefore, let me close with a Word, in the next Place,

2dly, To you whose Hearts are engaged to the Lord Jesus, whether ye have been Communicantes or not; and because some such may be in Doubts, whether ever they have believed in Christ truly and savingly. Why, if *your Hearts* be truly engaged to Christ, never make a Question about *your Believing*; for a Heart engaged to him is the best Believing in the World, *Rom. x. 10. With the Heart Man believeth unto Righteousness*; and if your Doubt remain, the best Way of getting it resolved, is, to let your Heart go out upon him anew, as the glorious Engager and Approacher to God in your Room. Are ye afraid you come short of Heaven? So ye may indeed, unless Christ had engaged to bring you there; but if ye lay Stress upon his Engagement, there is no Fear. Are ye feared you come short of Duty? So you may, if you be the only Engager; But will ye trust Christ for nothing? Where is your Faith in his Engagement, *to do all for you and in you*? What, may some say, would you have us all to turn *Antinomians*, to do nothing, and engage to do nothing, but lippen all to Christ? The Lord pity a poor deluded World, that is wedded to a Covenant of Works. Will you tell me, Man, *Is that Antinomianism, to come out of your self to Christ for Righteousness, to answer all the Demands of the Law as a Covenant of Works; and to come out of your self to Christ for* Strength

Strength, to answer all the Commands of the Law as Rule of Life and Holiness, and so to engage for nothing in your own Person alone, because God cannot trust your personal Bond, but to take Christ for your Cautioner, and to lay Stress on his Engagement? And seeing you cannot approach to a Holy and Just God in your self, to look to Christ as the first Approacher for you, and then to approach to God in him. If you thus engage upon Christ's Head, according to his Promise, then engage to what you will; and if you approach to God in his Name, then you may approach with Boldness.

If you think of engaging in your own Name and Person, and of approaching in your own Name and Person, that is the old Covenant-way of engaging and approaching; and therefore no Wonder then, if that be your Way, that you be overwhelmed with Fears and Doubts, and Discouragements.

But let gallant Faith come in and say, Christ hath engaged, and therefore I have nothing to do but to listen to him for all, and in the Use of Means depend upon him; Christ hath approached before me, and therefore upon the red Carpet of his Justice-satisfying Blood, I'll go in to the Holy of Holies, even in to the Presence of a just and holy God. O have you thus approached to God at this Occasion? I know not, say ye; I would be glad to know. Why, if ye would judge of your Approach to God in Christ, judge of your Approach, not by the Measure of it; for Believers win only sometimes, as it were, to wash his Feet with their Tears, like *Mary*, tho' at other Times they may win to ly in his Bosom, like

the Beloved Disciple. Judge not of your Approach, by the Matter of that which he gives you for sometimes you may be seeking one Thing, and he may give another : It may be ye were seeking Feasts of Joy ; but if he hath given you a Feast of godly Sorrow, that is as good for you. Judge not of your Approach by your former Experiences : It may be, some time a-Day you was like a Lamb in his Bosom, saying, under a Sense of his Love, *This is my Beloved* ; and now, perhaps, you must ly like a Dog at his Feet, saying, under a Sense of Sin, *Truth, Lord, I am a Dog* : Well, that is a Token of more a-coming. Judge not of your Approach by you own Sense and Apprehension for, *David* was not in a desperate Case when he was crying, as *Psal. xiii. 1. How long wilt thou forget me, O Lord, for ever ? How long wilt thou hide thy Face from me ?* When your Longings are increased, tho' your Strength be small, yet it is a notable Feast ; for he will satisfie the longing Soul, and fill the Hungry with good Things. Be thankful if you get as much as holds your Soul in Life, tho' you get not much. Know, that tho' he will be faithful to the Accomplishment of all his Promises, and to do all that he hath engaged for, yet the Times and Seasons are in his Hand, and he hath his own Measure of Communication ; if some of you received what you would be at, you would grow really giddy, and be ready to cry with *Peter, It is good for us to be here*, and forget the other Work that God hath for you in the World. He is engaged by Promise ; but know moreover, that he accomplishes his Promise according to your Need, and as it is for your Good and Advantage, and according

thing as he hath Work and Business to put in your
 Hand. Now, some here, I hope, have got their
 Hearts engaged to approach to a God in Christ,
 upon the Ground of Christ's Engagement to ap-
 proach to God in their room ; and I hope they can
 say it with holy Confidence, that their Hearts have
 been drawn, and they have been caused to ap-
 proach to God : And if so, then, I hope, you can
 say of the Water of the Well of Salvation, O
 sweet, sweet ! O how sweet are thy Words to my
 Taste ! sweeter than Honey to my Mouth ! And
 that all other Things in a World are but empty
 Trash, Loss and Dung, in Comparison of him.
 O the gallant Fops of the World would think
 Shame of themselves, if they knew how much
 Contempt the poorest Saints on Earth do pour
 upon them, and all earthly Glory and Gallantry;
 when they win near to God ! Surely, if you have
 win to this Approach to a God in Christ, it hath
 brought you to a great Wondring at the Grace of
 God. O what am I ? and what is my Father's House ?
 Why did he pass by my Neighbour, my Husband,
 my Wife, my Brother, my Sister, and fix his
 Love upon me the vilest of them all ? It hath
 brought you to great Humility and Abasement ;
Now mine Eyes see thee, therefore I abhor my self, &c.
 And also to a great Longing after more Fellowship
 and Communion with him ; *O when wilt thou come*
unto me ! O when shall I come and appear before
thee ! O to depart in Peace, for mine Eyes have seen
thy Salvation ! O to be among the Four and twenty
Elders that are before the Throne ! O to be drink-
ing at the Fountain-head ! Why, what means this
 Language, poor Soul ? It seems you're just lying

in his Lap; *He hath loved you with an everlasting Love, and therefore with Loving-kindness hath be-
 drawn you*: His Heart is engaged to you, and your
 Heart is engaged to him; the Spirit hath been sent
 to knit Christ's Heart and your Heart together, and
 the Knot shall never be loosed; *Him that cometh, I
 will in no wise cast out.* And now that he is engaged
 to do all for you, O does not *Equity and Grati-
 tude* require, that you be *wholly* engaged to him,
 and that for ever? Let your Hearts be more en-
 gaged to him than ever; let your Affections be en-
 gaged to love him; let your Wills be engaged to
 obey him in his preceptive and providential Will;
 let your Thoughts be engaged to think upon him
 and his Loving-kindness; let your Tongues be
 engaged to speak to his Praise, *In his Temple shall
 every one speak of his Glory*; let your whole Life
 be engaged to his Service, and all so engaged as to
 depend on him for all. He hath engaged for all,
 that you may depend on him for all; and all the
 Service you perform will be vain and to no pur-
 pose, unless it be done in the Faith of his Engage-
 ment to do all in you and for you. The Believer
 hath two Hands, the one a holding Hand, and
 the other a working Hand; like a Woman spin-
 ning at the Wheel, (to use a homely *Simile*) the
 one Hand holds the Threed and draws it down,
 and the other Hand goes round and sets about the
 Wheel; now, if she do not hold the Threed con-
 stantly with the one Hand, it is to no purpose
 tho' the other Hand go round with the Wheel:
 Even so it is here; the one Hand of the Believer
 is the Hand of Faith, whereby he takes fast Hold
 of Christ, and draws Grace and Virtue from
 him;

him; the other is the Hand of Obedience and Service, which is accepted only in Christ, and upon the Score of his engaging for all, and to do all our Work in us and for us. Now, if the Hand of Faith let go the Hold of Christ, so as not to draw Virtue from him, nor depend upon his Engagement, it is in vain that the other Hand of Obedience and Service does go its round; But, when Faith keeps fast Hold of Christ's Engagement, then there is profitable Service and acceptable Obedience; for *we are accepted in the Beloved*. Let Faith take a View daily of your Privileges in Christ; O how strengthening for your Work and Warfare would it be to you, if you had the lively Faith of his Engagement! It would make you approach to God in every Duty with Boldness. Did you believe that his Honour is engaged for your Through-bearing, till you win to Glory; That his Faithfulness is engaged, his Power is engaged, his Name is engaged, his Truth is engaged, his Credit is at the Stake; for he hath said, *I'll never leave thee nor forsake thee; I will put my Spirit within thee, and cause thee to walk in my Statutes*: Is he thus engaged? Then let Faith keep a fast Grip of his Engagement; and when Faith is like to lose the Grip, remember, that he who hath engaged for every Thing that concerns you, hath engaged for Faith too, having promised to keep your Faith that it fail not, and to keep you by his Power through Faith to Salvation. Therefore, in the Want of Faith, look to his Engagement for it; and in the Weakness of Faith, look to his Engagement to strengthen it; and in the Trial of Faith, look to his Engagement to support it. Let not

not your Faith depend upon your Faith, but your Faith and Dependence be wholly on Christ, for all that you need with respect to Work and Warfare, Duty or Difficulty, Soul or Body, Grace or Glory, Time or Eternity; then will God put your Name and Christ's together, saying, *Who is this that engaged his Heart to approach unto me?*



F I N I S.

